LINGUISTIC STUDIES
FROM THE
HIMALAYAS

BEING
STUDIES IN THE GRAMMAR OF FIFTEEN
HIMALAYAN DIALECTS

BY
THE REV. T. GRAHAME BAILEY,
D.LITT., B.D., M.A., M.R.A.S., LATE FELLOW OF THE
PANJAB UNIVERSITY

LONDON
PUBLISHED BY THE ROYAL ASIATIC SOCIETY
74 GROSVENOR STREET, W. 1
1920
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PREFACE

This work is a continuation and, so far as some districts are concerned, a completion of Vol. XII of the Society's Monographs, entitled The Languages of the Northern Himalayas. There will be found in these pages studies in about fifteen languages or dialects, making along with those in the other volume a total of forty-one.

The linguistic distribution is as follows:—

Tibeto-Burman: two languages, Pürik and Lower Kānauri and the Chītkhūli dialect.

Lāhnda: two dialects, Kāgānī and the Bāhrāmgāla dialect.

Western Pāhārī: nine dialects in three groups, viz., five Kōcī dialects from Bāshāhr, spoken in Rōhṛū, Rampūr, Bāghi, Sūrkhūli Pārgāna, and Ṣūdrā Kūār; two from Jǔbbāl, north and south; two from Sūkēt, Eastern Sūkētī and Sūkēt Sīrājī.

Pānjabi: two dialects spoken in Bīlāspūr and Nālāgārh, divided into six sub-dialects.

There are also notes on the secret vocabularies of the Qālāndār, who are conjurers and trainers of monkeys and bears, the Qāsāī or butchers, and of Panjabi gamblers. The vocabulary of the first-named is fairly complete. The others are very brief, but probably the total number of secret words is small.

All are Aryan, except the Tibeto-Burman languages.

As regards geographical position, we may say that Pürik is spoken between Kashmir and Lādākh round about Kārgīl, Lower Kānauri in Bāshāhr State immediately to the north-east of the five Kōcī dialects; Kāgānī is spoken in the Hāzāra district of the North-West Frontier Province, Bāhrāmgāla in Jāmmū State south of the Pir Pānjāl Pass. The remainder are all found within easy
reach of Simla in the states of Jūbbāl, Bīlāspūr, Nālāgārh, Sūkēt, Māndī and Bāshāhr; the name Kōci is applied to the Aryan dialects in Bāshāhr.

The two volumes taken together give some account of all the Aryan dialects in the following regions: (1) the Simla States, (2) Māndī and Sūkēt, (3) Kāṅgrā (including Kūlū), (4) Cāmba State; and of most of the dialects of (5) Jāmmū State and (6) Murree, the Galis, and Hāzāra. To be added to these are the non-Aryan languages Pūrik, Standard Kānaūri (Monograph XIII), Lower Kānaūri, also Cāmba Lāhūlī dialects, Chīt khūlī, and the Aryan Sāsī and Gūjārī, which have no single geographical location.

A tabular statement shows how this volume supplements the other.

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The area covered by the two volumes will be seen to be the country stretching from Hāzāra in the N.W. Frontier.
Province to the Simla States, and including Jāmmū State. Pūrik falls outside the area indicated. It may be asked where within this area there are still dialects awaiting investigation. I believe they may be found in two districts: (1) between the Pīr Pānjāl Pass and the Bānīhāl Pass south of the range there must be several dialects hitherto untouched; (2) in the region of Kishṭāwār there may be one or two sufficiently different from any already studied to be worth working up. In addition to these, which are all Aryan, there are Tibeto-Burman dialects in Kūḷū and Kānaur about which little or nothing is known.

I cannot claim that this work will be found to be free from mistakes. The reduction to writing of unstudied languages is not an easy task. Many students and much study will be necessary before complete accuracy can be attained. The material contained in this volume was gathered in the years 1906, 1910, 1911, and 1914. During these years I personally visited all the districts where these dialects are spoken and made the studies at first hand. Believing as I do in the importance of a correct record of sounds, I have devoted much attention to the proper sounds of every language or dialect. They are hardly less important than the grammar.

Here I would turn to those whose business or pleasure takes them to places where unknown or little-known languages are spoken, and appeal to them to make an attempt to elicit from the people facts of grammar and pronunciation, and to add to the sum of human knowledge by giving these facts to the public.

Literature.—The Linguistic Survey of India has so far not reached any of the dialects in this volume, except Pūrik, which is in vol. iii, pt. i. Standard Kānaurī, but not Lower Kānaurī, is in the same part of the same volume.

Kānaurī: see Introduction to Lower Kānaurī.
Panjabi: for phonetics I may be permitted to refer to my *Panjabi Phonetic Reader* (London University Press) and for Northern Panjabi generally to a Panjabi Manual by Dr. Cummings and myself (American Mission Press, Gujranwala, India).

**Transliteration.**—Remarks on the transliteration will be found in the various introductions. It is sufficient to say here that so far as possible the system of the Society has been followed. New sounds, however, have had to be dealt with which have necessitated new signs. There must always be in languages reduced to writing for the first time some apparent inconsistency in the transliteration of words. The pronunciation of a word depends partly upon individual speakers, but to a much greater extent variety of utterance is due to varying degrees of speed and emphasis in the same speaker. How natural it is that this should be the case will be seen if we think of our own language. Most Englishmen would carefully dictate to a foreigner the words “to have” as “too” and “hav”, yet there are probably at least half a dozen ways of pronouncing the two words, not the least common, and much commoner than “too” and “hav”, being the one syllable “tuv”, as in the rapid utterance of a sentence like “he seems to have gone home”. So in recording the speech of an illiterate Indian it is difficult to know what to write for any given word. If one writes what he says when speaking with extreme deliberation one puts down what he never says in ordinary conversation. It will therefore be found in the following pages that occasional differences occur in the way words are written, more especially in the length of vowels.

**Pronunciation**

It will be well to draw attention to some of the special features of the pronunciation of the languages dealt with in this volume.
Tones.—The existence of tones in many of the languages belonging to the Chinese system is widely known. What is not generally recognized is that many of the Aryan dialects of the Panjab have three or four tones. This applies especially to Panjabi and Lahnda, but also in some measure to dialects of Western Pāhāri. In Panjabi and Lahnda there are four tones: (1) the high or rising-falling, (2) the level, (3) the deep or low-rising, (4) a combination of the first and third tones. The second of these is the ordinary unemotional tone with neither rise nor fall. It does not require special description. The first and third are described in the introduction to Kāgānī. The tone is always on the accented syllable. When a syllable has two tones (as in 4), the deep tone always precedes the high. It will thus be seen that the same combination of letters may appear in four forms. Thus, if we use a perpendicular stroke above the vowel for the high tone, and a similar stroke below the vowel for the deep tone, the syllable pa may appear as pa, pa, pa, pa. A few examples from Panjabi, the best known of the tone languages of North India, will be of interest—

lāi, attached (fem.); lāi, took off (fem.); lāi, descent.
toe, ditches; toe, he may lift; toe, he may feel.
tāi, two and a half; tāi, knocked down (fem.).
kārā, iron vessel; kāra, have engraved (causal); kāra, have boiled.
caṛ, dust (verb); caṛ, cause to ascend.

In the above words a is to be read ā where not marked ā.

Examples might be multiplied indefinitely. It is unfortunate that in the customary transliteration of Panjabi and Lahnda these tones are disguised by the use of the letter h. This results in great confusion as regards pronunciation and in the concealment of phonetic laws. It conceals the fact, to take one case, that Northern Panjabi has no aspirated sonant consonants (see below).
To show how different is the appearance of words with the usual spelling the examples given above are transcribed first as above and then with the common spelling—

\[
\begin{align*}
\text{lai, lāi} & ; \text{lāi, lāhi} ; \text{lāi, lāhi (or lāhāi)} ; \text{tōe, tōe} ; \text{tōe, dhōe} ; \text{tōe, tōhe} ; \text{tāi, dhāi} ; \text{tāi, dhāhi} ; \text{kārā, kārāh} ; \\
kārā, ghārā ; kārā, kārā ; cūr, jhār ; cūr, cārh. 
\end{align*}
\]

From the usual spelling one would never realize that kāhānī, story, and ghānī, mud, have identically the same pronunciation—kānī.

These tones are the same in Panjabi and Lahnda, but are not found in all dialects. They are the normal pronunciation of the North Panjab. In Western Pahari the deep tone is practically unknown in most of the southern dialects, such as those of the Simla States, and is modified in the northern ones such as Cāmēālī. It is interesting to note the form in which Hindi words appear in different parts. The word for sister, bāhīn, often called bhain, becomes bān, bēn in the Simla States (except Bīlāspūr and part of Nālāgārh), but paǹ in Northern Panjabi; ghōrā, horse, is gōro in the former and kōrā in the Northern Panjab; so also bhāi, brother, becomes bāi and paī; ghār, house, appears as gaur and kār. In no case is there an aspirated sonant. Sometimes one hears a mixed pronunciation: thus in Cāmēālī ghōrā, bhāi, and ghār are pronounced ghōra, bhāi, ghār (h being here a sonant h followed by the deep tone); bāhīn or bhain, sister, is, however, bān.

Lower Kanauri does not possess the deep tone, but has in a few words the high tone, as raǹ, high; but raǹ, horse (ā short in both words).

My excuse for dwelling at some length on the subject is that though Panjabi, Lahnda, and other languages in the Panjab are tone languages, this fact is not generally realized, and the matter is one of considerable intrinsic importance.
Absence of Aspirated Sonants.—As has been mentioned above, Kāgānī and the dialects of the Simla States, except those of Bilāspūr and part of Nālāgārī, avoid aspirated sonant consonants. In the Simla States the consonants are left sonant and merely lose their aspiration, and the vowel receives the high tone. In Kāgānī, however, as in many other Lahnda dialects, and also in Northern Panjabi, an initial aspirated sonant preceding an accented vowel becomes a surd; one following an accented vowel loses its aspiration but remains sonant; the vowel in the former case, when the consonant becomes a surd, receives the deep tone, in the latter the high tone.

In most of the languages or dialects which dislike aspirated sonants pure aspiration is practically unknown except in the combinations kh, ph, ch, th, th. A sonant h is, however, found standing alone (i.e. without any consonant) before an accented vowel, and in this case is always followed by the deep tone. Thus to take Northern Panjabi, there are in the normal pronunciation hardly half a dozen words in which a pure h occurs (except in kh, ph, etc.), and in the few words in which it does occur it is noticeable that many people pronounce it kh. In spite of this there may be observed in this very connexion one of the most extraordinary freaks of pronunciation that one can imagine. The average Panjabi appears quite unable to say a pure h (other than in kh, etc.), and will always substitute for it either the deep or the high tone, yet in daily conversation he frequently uses a pure h instead of s after a vowel. Thus, for the sentence maī tēnā dāsnā dās paise ditte sāsū, I thee-to telling-am ten pice given were-by-him, i.e. I will tell you he gave ten pice, he will say maī tēnā dāhnā dāh paihe ditte hāhū, where all the aspirates are pure and non-sonant.

It should not be forgotten that Panjabi and Lahnda, while not aspirating a sonant, can and do pronounce
sonants with the deep tone. This happens chiefly in three cases: (1) When there is elision of a vowel between a sonant and the deep tone. (2) When the sonant and deep tone are in any syllable succeeding the first. This very often occurs in the derivative form of a word which, having a high tone in its simple form, throws the accent forward to another syllable in the derivative form. That syllable will then have a deep tone and a sonant will be preserved. (3) Always with $r$, $r$, $l$, $l$, $n$, $n$, $m$.

Examples: (1) Compare the Panjabi pronunciation of the following Urdu words:—

Ur. bāhāī, Panj. bāī; Ur. bhāī, Panj. pāī.
Ur. jāhāz, Panj. jāz; Ur. jhār, Panj. cār.
(Panjabis acquainted with Urdu will attempt to approximate their pronunciation to the Urdu.)

(2) kāḍnā, eject; kāḍānā, cause to be ejected.

wāḍnā, cut; wāḍīnā, be cut.

pārjāī, sister-in-law.

(Usual spelling of these words is kāḍāhnā, kāḍhānā, wāḍdhnā, wāḍhīnā, bhārjāī.)

(3) wālētnā, wrap up.

Rānō, often said for Rānō (girl’s name).

nērnī, giddiness.

(Usual spelling wālhetnā, Rhānō, nhērnī or hānērnī.)

The important fact of the non-aspiration of sonants in these dialects should be noted in connexion with the problem of Romany, but I will not enter upon this question here as I hope to deal with it in another work.

In the above paragraphs, and generally throughout the book, “Panjabi” is used to denote the language of the Northern Panjab, and especially that of Sīālkōt, Gujranwala (Kūjīrāla), Gūjrāt, and North Lahore.

Glottal Stop.—The glottal stop, known to students of Arabic as hamza, is a feature of three of the dialects under review. In Lower Kānaurī it is found at the end
of a few words, such as dō̄ā, near, beside; śhā, meat, etc. (see Lower Kānaurī Introduction). It is much more commonly found in the dialect of North Ḫūbbāl and to some extent in that of South Ḫūbbāl. In North Ḫūbbāl it is used in place of h. Words which in Hindi or Urdu begin with h + a sonant will be found in North Ḫūbbāl (if used at all) with the sonant unaspirated and the h changed to a glottal stop and placed after the vowel. Thus ghōrā becomes go'ro, horse; dhī, daughter, becomes dīi; bhāi, brother, becomes bā'ē. This is a very remarkable circumstance, worthy of special study. It would be worth while knowing whether any of the dialects in the United Provinces show the same peculiarity.

The glottal stop is common in German and in dialects of English. Thus the phrase “what on earth is the matter”, pronounced by most Englishmen “whatnearths the matter”, is pronounced by many Americans “what ‘on ‘earth ‘is the matter”. Not a few educated Scotchmen change t to a glottal stop if w or y follows, as “wha’ you want is no‘ wha’ we want”. By uneducated Scotchmen any t which is not the first letter of a syllable or last letter in a sentence is liable to be so treated, as “le’l bo’l” for “little bottle”. k also gives way not infrequently to this stop. The glottal stop is common in Cockney.

Other Special Sounds.—In Pūrik we find several sounds worthy of attention. Further remarks will be found in the Pūrik Introduction. They are (1) the unvoiced Welsh l, generally written ll. (2) A g, corresponding in place to q, i.e. simply a voiced qāf. (3) A g, pronounced in the same place; it is uttered with little friction, but is an unmistakable ghain. (4) n̄, pronounced further back than Urdu or Hindi n, but not so far back as qāf. (5) Cerebral c and (6) cerebral sh (written s). These two letters are very common in the Shiṅā language (the sh in the word Shiṅā is cerebral), but occur rarely in Pūrik; cf. chō, very; stā, horse. (7) Cerebral r occurring initially.
(8) $k', t', p'$, pronounced without any off-glide; they have a jerked and incomplete sound. Very similar sounds are heard in German. In Lower Kānaurī cerebral $c$ (chū, why; chog, what) and $k'$ are found.

**Grammatical Features**

It may not be out of place to draw attention here to the most interesting grammatical features in the languages dealt with.

Pūrik, which is a non-pronominalized Tibeto-Burman language, has a very simple verbal system showing practically no sign of change for gender, number or person. The pronoun for the 1st pers. plur. has an inclusive form, which includes the person spoken to, and an exclusive form excluding him, thus ṅatān, I or we along with you; ṅaca, we but not you. There is no dual. The 2nd pers. pronoun has both polite and ordinary forms. There is a passive or stative participle made by adding -khān to the past tense.

Lower Kānaurī has in the 1st and 2nd pers. pronouns forms for the sing., dual, and plur., the 1st plur. having an inclusive form kūshū and an exclusive nisī. All tenses have dual forms. This is a complex pronominalized language and the tenses are very elaborate.

An organic passive or stative participle corresponding in meaning to Urdu mārā huā, beaten, baithā huā, seated, is found in all these dialects except Kāgānī. It is interesting to study the variety of forms under which it appears.

The dialects of the Simla States, except the Bilāspūr dialects and Hāṅḍūrī, have the following features in common:—

1. In pronouns of the 3rd person they have a special feminine form for the oblique singular.
2. They have a special form for the negative of the pres. verb substantive. This is indeclinable in every
case except the Koci dialect of the Sūrkhūli Pārgāna, which declines for gender and number but not for person.

3. They all, except the dialect of Bakhli Khād, have different words for "to-morrow" and "the day after to-morrow" on the one hand and "yesterday" and "the day before yesterday" on the other. Three dialects, all Koci (those of Bāghī, Sūrkhūli Pārgāna and Ḍōḍra Kūār), have different words for the fourth day forward and back. Pūrik and Lower Kānauri also distinguish all these days.

Kagānī.—The most interesting points are (1) the change of ending of the pres. part. (or past conditional) according to whether the previous letter is sonant or surd, thus dīkhtā, looking; hāktā, being able; jūldā, going; (2) the contraction of certain pairs of vowels, as jānai, it is a man, for jānā e.

Bilāspūrī.—Here the point most worthy of note is the practical identity of the future with that of the criminal tribe of the Sāsīs. Both have the future (1) declinable ending in -āngrā and (2) indeclinable ending in -āṅg. The latter is found also in Sūkēt and Māndī dialects. For Sāsi see Languages of the Northern Himalayas, pt. iii, 85 ff.; iv, 70 ff.

T. GRAHAME BAILEY.

Wazīrābād, Índia.
June 8, 1915.
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Page. Line.
ix 24, some people make these words the same.
ix 25, for kāra read kāra.
x 6, for kāra, kāra read kāra, karhā.
87 7, for Dhūndī read Dhūndī.
88 11, for four or five read about two.
91 16, 17, for identical in read identical with.
97 12, for dōle read dōlo.
105 2 from foot, for ūttē read ūttō.
197, 199, in heading, for NORTH read SOUTH.
PURIK

INTRODUCTION

Pürik is a dialect of Tibetan belonging to the Tibeto-Himalayan branch of the Tibeto-Burman languages and allied to Lādākhi and Bālti. It is spoken in the country drained by the Sūrū and Drās Rivers down to a little below the junction of the Sūrū with the Indus. One might put the limit at Khārmān, below which the language is Bālti. From west to east it extends from Drās past Kārgil to the pass near Maulba Chamba on the way to Leh, a distance of 65 miles, while from north to south it extends from Khārmān past Kārgil and Sūrū to the Pense La, a distance of about 125 miles. This country corresponds to the Tahsil of Kārgil, omitting Zāskār on the south. It is part of the Lādākh province.

Lādākhi is well known, thanks to the labours of the Rev. A. H. Francke, of the Moravian Mission, but little is known about Pürik. The facts brought forward in the following pages will therefore not be devoid of interest to those who study Tibetan and its dialects. Care has been taken to write the words as pronounced, no attention being paid to their classical forms. For the relation of Pürik to classical Tibetan Dr. Sten Konow's account in vol. iii, pt. i, of Sir George Grierson's Linguistic Survey of India should be consulted.

The number of speakers is not known. In the census returns they are included under Bālti; of the total of 135,000 one might guess the Pürik speakers at about 45,000.

PRONUNCIATION

The vowels are comparatively simple. \( a, e, i, o, u \), with no diacritical marks, represent the vowels commonly heard in Italian, the \( e \) and \( o \) having the narrower Italian sounds.
In Pûrik these five vowels are shorter than the long Italian vowels. They are therefore the same as ā, ē, ĩ, ō, ŭ in quality, but are pronounced shorter. ā is as u in "but", ē the e of "met", but narrower, ĩ like i in "fin", ō almost the same as in "hot", ŭ very like u in "pull". In ā, ē, ĩ, ŭ the lips are more spread than in the case of similar English vowels. Long ō is sometimes almost the English aw in "law", e.g. āmũō or āmmaru, but in the word lō, year, the ō is between aw in "law" and the long narrow o mentioned above. The occasional change of u to ŭ is probably accidental. The u in -dān in cūbdān, seventeen, shūsăpdān, twenty-seven, is almost ŭ. ŭ and o are sometimes interchanged, thus futures may end in -ūk' or -ok'.

The consonants have the values assigned to them in the R.A.S. Journal. There are, however, sounds not represented in the Society's alphabet.

1. Unvoiced l, like the ll in Welsh. This is one of the commonest of sounds in Pûrik. It is heard in lūān, bull or cow; ūtsăpecās, explain; ēlyagmo (llyaqmo), good, and many more. In the common spelling "Lhasa" it is indicated by lh. I have represented it in the Welsh manner ll. It is important to note its nature. It is not a khl or lh or hl; it is simply l unvoiced.

2. A letter g pronounced very far back in the throat.

3. A g pronounced in the same place.

4. ņ pronounced not so far back as the g and g just mentioned, but further back than the usual ņ of Indian languages and of English. There is hardly any need for special signs to indicate these letters. The g and g are connected with q. q is very common at the end of syllables, and a sonant letter following it very frequently changes it to the sonant corresponding to q, or to a fricative uttered in the same place, i.e. further back than Urdu q. No other language that I know of has the sonant corresponding to q. The practical working out
of this may be seen in a word like llyaqmo. If one asks a native to say the word very deliberately in two syllables he will say llyaq-mo, but if he says it quickly he will say llyaqmo or possibly llyaqmo, where the q and tare pronounced in the same part of the throat as q. The numerals give other examples; thus we have soqnyis or soqnis or soqnis, thirty-two. This holds for any q which is immediately followed by a sonant consonant. In fact, we may state generally that any surd (unvoiced) letter is liable to be changed to the corresponding sonant if a sonant consonant follows, so s may become z, as in nyis or nyiz, two, t may become d, and so on.

5. k at the end of a syllable is very often left half finished; it has little or no off-glide, and therefore appears to the ear a little like q. This k becomes q when a vowel or sonant consonant immediately follows, though occasionally the original pronunciation persists. Thus rdannulc', will strike, interrogative rdannuga; cik' ciga, to one one, to only one. Futures end in k'. A similar state of things is sometimes, though not at all so often, observable in the case of t and p, which might then be written t', p'. The numerals cübdün, 17; shtsapdün, 27; shtsapgyât, 28; sopdün, 37; sopgyât, 38, and others contain this p'. This k' is much more clearly a k than the similar letter in the Kânauri language.

6. I have noticed cases of cerebral c and s, as chô, very; stä, horse; but probably these are more or less accidental, depending on the speaker.

Pûrik speakers find it easier to say ph than f, and in foreign words like sâfâ, clean, they are apt to use a bilabial f, which is simply the unvoiced sound corresponding to the common Indian bilabial v. d and t are the usual dentals, but rarely the d is pronounced slightly alveolar, that is, more like the English d. This is sometimes heard, for example, in dyû, this.

Cerebral d, t, r are also not infrequent; we hear
dūlčās as well as drūlčās, go; dānda, equal to; múltāp, fist; tūkcū, sixty; ṭdūn, seven; ṭgyāt, eight; ṭtsikpa, wall; ṭzin, tank. It is very remarkable that ṭ occurs initially. It is doubtful whether it ever so occurs in Urdu, Panjabi, and Standard Hindi. In words like dānda, where ṭ precedes a cerebral letter, it becomes cerebral, but I do not think that cerebral ṭ occurs independently.

ts is like the unvoiced Italian z, tsh is the same aspirated. ṭ is the trilled North Indian r. It often occurs initially followed by a consonant. ṭ sometimes gives place to a nasal vowel, as in yūs for youns, came; nānūk for nāinūk, inside. In some words containing ṭ the ṭ is rapidly pronounced like g, but when the word is said deliberately the g becomes clear.

Nouns

There is no grammatical gender in Pūrik. Sex is indicated by separate words or sometimes by the ending -mo for the feminine, either added to the masculine, or, when the masculine ends in -po or -pho, substituted for this ending. yāq, yak; yāqmo, female yak; zō or ūtōr, hybrid yak, the female being zomo, ūtormo; biamo, hen; biapho, cock. This ending seems like an article, but in ordinary use it does not appear to add anything to the meaning. The ending -pa has the idea of person connected with or belonging to or owning, as hātīpa, shopkeeper, from hātī, shop. Generally these endings have lost their original meaning and we find them used indiscriminately, thus ūl ygmo, good (for both genders); sūnpo, green; mārpo, red; šhmulpo, rupee.

There are two numbers, singular and plural.

Declension.—The system of declension is very simple and is practically the same for singular and plural. The genitive adds -i to the nominative, or sometimes, if the nominative ends in -o, adds -e or changes the -o to -e.
The dative adds -\(\alpha\) and the agent -8, or -is if the nominative ends in a consonant. The accusative is the same as either the nominative or the dative, both forms being used for it. In the plural the same endings are found except that the dative adds -\(\lambda\alpha\), an ending also found in the singular. \(\lambda\alpha\) is really a preposition with a varied meaning—to, in, for, etc. The case used with prepositions is generally the genitive, but sometimes the nominative is used.

A noun ending in an unvoiced consonant tends to change it in declension to the corresponding voiced consonant. Thus yāq, yak, changes \(q\) to \(g\) before vowels, the \(g\) being pronounced far back in the throat. The genitive ending -\(\bar{e}\i\) is probably meant to be -\(\bar{e}\i\), but the natives find that after a far-back \(g\) it is easier to say -\(\bar{e}\i\) than a pure \(\bar{e}\i\).

**Pronouns**

Pronouns are not nearly so complicated as in the pronominalized Tibeto-Burman languages. Thus there is no dual except by adding nyiska. This is not a dual, for -\(ka\) may be added to other numbers, and so forms like “the three of us”, “the four of you” may be made. The 1st personal pronoun has two plurals, one inclusive and the other exclusive. The former, \(\bar{n}\at\dd\dd\), includes the person spoken to and the latter, \(\bar{n}\aca\), excludes the person spoken to. In the presence of guests a person addressing his servant and desiring to say “we shall dine at seven” would need to be careful to say \(\bar{n}\aca\), not \(\bar{n}\at\dd\dd\), otherwise the servant would consider himself invited. The 2nd personal pronoun has both polite and ordinary forms, kʰe\(r\dd\dd\), singular, and kʰi\(n\t\dd\dd\), plural, being the ordinary forms and y\(e\dd\dd\dd\) or y\(\dd\dd\dd\dd\) and y\(\dd\dd\dd\dd\dd\) the polite.

Reflexive pronouns are made with the word r\(\dd\dd\) and in the 3rd person plural t\(\dd\dd\) r\(\dd\dd\) or t\(\dd\dd\), r\(\dd\dd\) being used in both singular and plural for pronouns of the 1st and 2nd person. These correspond to the English use of
“myself, himself” as nominatives and to the Hindi āpunā in the genitive. Thus in “he wrote to his brother” “his” is rendered rānī or khārī, meaning his own brother. If it means someone else’s brother it is khoi. In “I wrote to my brother” “my” is ēurī. It should be noted that rān standing by itself is declined rānī, rāna, etc., but compounded with another pronoun, as in ēurān from ēur or khārān, khorān from kho, it is declined -rī, agent -rēs, but dative the full form -rāna. The ending -tān in khontān is similarly treated.

Relatives.—As in Shina and other languages, there is no distinction between relatives and interrogatives. The relative idea is not well developed. To distinguish a relative from an interrogative the particle na is often used after the verb in a relative sentence, e.g.:

nām sāq khārcī tshārbana, when all was spent.
nām khoa hōsh yoinsicna, when sense came to him.
cī ēnī yotna, what is mine.

The na in these sentences shows that nām and cī do not mean “when?” and “what?”

The demonstrative pronouns dyū, dī, this, and ē, eu, dē, that, are used before nouns when they are not used absolutely as pronouns. Further east than the Pūrik area it is usual to place demonstrative pronouns after nouns. The plural of these demonstrative pronouns and of all nouns is in -ūn. In the case of ē and dē a w is inserted before the ēn of the plural. The demonstrative pronouns are widely used, thus dī kāna, not merely from this, but also hence, from here; dē kāna, from that, also after that event. The pronouns dyū, dī, this, ē, that, and ga, which, are joined to the termination tsuk or suk, meaning kind or manner, to form adverbs or adjectives, thus disok (disuk), of such a kind, such, so many; dyūtsuga, in this manner, thus; etsuga, in that manner; gatsuga, in what manner, how (both relative and interrogative).
Adjectives

Article.—There is no definite article. The endings po, pho, mo, bo have no longer the force of a definite article. In Pürik they seem from this point of view to be without meaning. cik', one, is used as an indefinite article, as llān cik', a bull or cow. Sometimes one hears the ending -ik' with the same signification, as in phruik', a boy.

Comparison.—There are no forms for the comparative and superlative. As in most North Indian languages these are expressed simply by the positive with a word for “than” or “from”: rgyalba in, he is good; ache wāsān rgyalba in, he is better than his sister; tsha'ana wāsān rgyalba in, he is better than all, he is best.

Numerals.—Counting goes by tens, the numbers one to nine being repeated over and over again in different forms up to a hundred. Each ten is formed from the corresponding unit, but after each exact ten, i.e. twenty, thirty, etc., the numbers are added to a different stem, a stem which varies for each new set of figures. Thus, eleven to nineteen have cāk', twenty-one to twenty-nine shitsāq, the thirties soq, the forties zhāq, the fifties ga, the sixties rāq, the seventies ton, the eighties kyāq, and the nineties koq. The numerals in Lādākhī are very similar, and Mr. Francke has explained the numerical scheme for that language as follows: “the connecting syllable between tens and units in most cases is composed of (i) the first consonant of the stem of each ten, (ii) a vowel, (iii) the otherwise silent first consonant of the stem of the unit.” It will be obvious that Pürik follows such a scheme. Numerals follow the noun which they qualify, but all other adjectives normally precede their nouns. This is contrary to the usage of some Tibetan dialects. It is to be noted that, while units follow thousands according to the rule just given, they precede hundreds. zhip'gyā, four hundred; rgyā trgya, eight hundred;
In the Parable of the Prodigal Son cik' is repeated without any definite meaning; perhaps it is emphatic. yoqpo cik' ciga yon zere, having said "come" to one servant. It is not unlike the Panjabi kamme ikhi nā kūk̡e, having called one servant. In disok cik', yoqpo cīgis, cik' is practically meaningless. The phrases mean such some (years), so many years; servants some, servants.

A common ending of adjectives is -cān, which means "having"; thus, ryēlcān, hairy, from ryēl, hair; dordecān, strong; bańcān, a runner; hālcān, fat. Adjectives usually precede nouns and then do not ordinarily change for gender, number, or case; an adjective following a noun takes the case-endings instead of the noun, which remains in the nominative. Occasionally the Lādākhī rule of putting a preceding adjective in the genitive is followed, as yotpī norzānān, existing properties; yoṅskhānīpo, the one who has come.

**The Verb**

The conjugation of the verb in Pūrik is easy. There is no change for gender or number if we except the shūk' of the imperative. The formation of the tenses, too, is simple.

*Infinitive.*—The infinitive is formed by adding -cas, -ca or -shās, -shā to the root. shās is probably contracted from scās. If so, verbs in shās are merely verbs whose root ends in s, conjugated like verbs in r.

The gerundive infinitive is formed in the following way:

1. Verbs whose root ends in ū, u, m add -ma to the root.
2. Verbs whose root ends in other consonants add -pa to the root if the last letter is unvoiced (surd), and -ba if it is voiced (sonant).
3. Verbs whose root ends in ā use the root itself.

Thus we have tańcās, give; ger. inf. tańma: yońcās,
come; yōnma: lēncās, take; lēnuma: nyāncās, know how to; nyānma: dūkcās, sit; dūkpa: khyātvās, be able; khyātpa: sīlčās, read; sīlba: zērcās, say; zērba: zacās, eat; zā: bacās, do; bā.

Imperative.—The imperative is the same as the root except when the root (1) ends in a vowel, in which case s is added; (2) contains the vowel ū, in which case a is changed to o. -shūk' is added for the plural whether this is merely the plural of politeness addressed to a single person or indicates actual plurality.

Present.—The present adds -ēt to the root, the pres. part. adds -ēn (sometimes -e). The pres. imperf., showing that an action is actually going on, is the pres. part. with the verb subst. yūt.

Imperfect.—The imperfect is the present with pin added, or the pres. part. with the past verb subst. yotpīn. pin is contracted from pa in.

Future.—The future adds -ūk' to the root except when the root ends in k or a nasal. Roots in k add tūk' and nasals add nūk'.

Past.—The past tense is the same as the root when the root ends in r or t, otherwise s is added. Verbs whose infinitive is in sūkās have s in the past. The pluperfect adds pin to the past, the conj. part. adds e or ēi, thus khūrēi, having lifted; rdānśēi, having struck. The pres. perf. is the conj. part. with the verb subst. in, rdānśe in, has struck; the fut. perf. is the conj. part. with the auxiliary verb dūkcās, sit, be; rdānśe dūktūk', will have struck.

Conditional.—The pres. cond. is simply the root with the subordinate particle na, and the past cond. is the pluperfect with the same particle, rdānna, rdānspīnna.

Agent.—The agent is the root with khān, rdūnkhān, -striker.

Verb substantive.—There are two verbs subst., inf. łącās and yotcās, to be; pres. in and yūt, past yotpīn.
Passive.—The passive is expressed (1) by using intransitive verbs instead of transitive; (2) by making the subject of the verb, which would be passive, the object of a transitive verb in the active; (3) by the use of the passive participle in khān. This is formed by adding khān to the past tense. When the verb is transitive this gives the meaning of having been struck, etc.; if the verb is intransitive it means in the state of having done the action. Thus rdūńskhān, having been struck; dākshān, in the state of having sat down, seated. It will be seen that this corresponds exactly to the Hindi mārā huā, baithā huā, and to the participles found in many hill dialects, thus Dōgrī -ādā, mārēādā, beaten; baithādā, seated; the CāmēāLI participle corresponding ends in -ōrā, the Shiṅā pass. part. in -ūlū. See also tshārcās, below.

There are few irregularities. We notice shī, died, as well as shīs; zēs as well as zēr, said; nyit tsūs, awoke, for nyit tsūt; zō, eat, for zōs (imperative); zōs, ate, for zūs; sūs, slew, for sūt; and a few others. Occasionally the past is contracted; thus we have dūls and dūs, went; spūrs and spus, spent.

Notes.—pa is frequently used for pin; the ger. inf. is often found instead of the pres. part. pin may become bin after a sonant consonant. In the specimens will be noticed storbīn, was lost, for storpīn; inma pa, was; taunma mētpa, was not giving, for taunēn mētpīn; rgosētpa, it was advisable, for rgosētpin; storbīnmaṇa for storbīn (pin changed to bin after r).

The ger. inf. and the participles in khān are declined, thus ulla taunmī skat, the noise of giving song; yotī norzānān, properties which are, exist, from yotīpa; yonshkhāṁīpo, having come, that which has come; rgakhānān, lovers, from rgakhān.

na is often added to the conj. part.; rdūnsena, having beaten. This na frequently appears to correspond to the Hindi tō; the use of na in subordinate sentences is not
dissimilar. It resembles the Shiňa -to. It may, however, be the preposition na, in which case rdṹiše is used as a verbal noun. rdṹišena may thus mean either “having then struck” (“then” being the then of narrative or of inference) or “upon having struck”, on his having struck.

Several verbs are used as auxiliaries. tsȟaṛcās, finish, with the root gives the sense of a passive completed action in past time, as ba tshār, do finished, was done. soñi, the past of chācās, go, is used for became. dūkčās, sit, is used with the conj. part. to express the fut. perf., as bāse dāktúk‘, will have done, also with the pres. part. to express continuous action, bēin dāgēt, continues doing, goes on doing.

Transitive verbs take their subjects in the agent case, while the subject of intransitive verbs is in the nominative: ŋās zěrũk‘, I will eat; ŋā yoũs, I went. khyātcās, be able, nyāncās, know how to, take the nominative of the subject noun.

Causation.—The idea of causation is sometimes rendered by the use of different verbs, following the model of Tibetan, which prefixes s to make an intransitive verb transitive. This s is not infrequently dropped in Pūrik, the only difference then being that the initial sonant of the intransitive becomes a surd. This is found also in Kānauri, as byaũmik‘, to fear, (s)pyaũmik‘, to frighten; boũmik‘, burn (intrans.), poũmik‘, burn (trans.).

In Pūrik we have along with others—

dūkʃhās, burn (intrans.) tūkčās, burn (trans.).
drūlcās, go. trūlcās, make go.
gonecās, put on one’s clothes. skonecās, clothe someone else.

But the ordinary way of expressing causation is to use the verb cūkčās, shut, with the root of the required verb.

zērba cūk, he caused to speak, permitted to speak.
zā cūgēt, he gives to eat.
In the negative cākcās follows the ordinary rules: ma and mī precede both verbs and mēl, mēlpin follow both.

Ability.—To be able physically: khyūtcās with the gerundive infinitive.

khūrba khyūt, he was able to lift.

Ability in the sense of knowing how to is expressed by nyāncās with the ger. inf.

silba nyānēt, he knows how to read.

Duty, necessity, advisability.—rgoshās with the ger. inf.

taṁma rgosēt, it is right to give.

Necessity may also be expressed by the infinitive in -ca with the verb subst.

bacu yotpīn, it was necessary to go, he had to go. taṁca yūt, it is necessary to go.

Less commonly the ending in cās is used in this case. The infinitive in cās or ca (shās or šu) is used as a verbal noun: zbricās or zbrica rgyalba in, it is good to write.

Commencement.—ryāqshās with ger. inf.: za ṭaṇqc (ṛyākṣ), he began to eat; er dūkpa ṭyākṣ, he began to live there.

Purpose.—pʰia or pʰarēs with genitive of ger. inf.: shorbi pʰarēs or pʰia, for the purpose of running away.

Adverbs

The adverbs hardly call for comment. The old Tibetan ending r, expressive of motion, is found in dīr, here; er, there; gār, where. Words expressing “here” contain the d from dī, this, as dīr, dīlṭēk', and dīka; those expressing “there” contain e from eu, that, as er, ēltēk', ēka, while those meaning “where” contain g from ga, who, gār, gālṭēk', gēka. The interrogative adverbs are used also as relatives and indefinites, thus garāṇ ma, nowhere.
Prepositions

Besides the suffixes used in declension such as -s, la or lā (for the dative), there are a number of others, the most important of which are given in the grammar. The majority govern the genitive, but a few take the nominative. Motion to and motion in are not very clearly distinguished. The word lā is widely used, not only with nouns and pronouns, but with adverbs and prepositions, e.g. thāqriṅsla, far.

Conjunctions

The most important of these is the sign of subordinate clauses na. This is used in all conditional clauses, also when an interrogative word is used as a relative, and generally to indicate subordinate clauses. The three sentences given previously illustrate this.

nām khoa hōṣh yoṅsena, when sense came to him.
cī ŋni yotna, that which is mine.
nām sāq khārci batshārbana, when all was spent.

Nouns

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>phonō, brother</td>
<td></td>
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<tr>
<td>Nom., Acc. phonō</td>
<td>phonōṁ.</td>
</tr>
<tr>
<td>Gen. phonoe.</td>
<td>phonōṁi.</td>
</tr>
<tr>
<td>Dat., Acc. phonoa</td>
<td>phonōṁla.</td>
</tr>
<tr>
<td>Abl. phonē kāna.</td>
<td>phonōṁni kāna.</td>
</tr>
<tr>
<td>Agent phonos.</td>
<td>phonōṁnis.</td>
</tr>
</tbody>
</table>

The a in phonoa is between the a in “fat” and the u in “but”.

phrū, boy.

| Nom., Acc. phrū. | phrūṁ. |
| Gen. phrūi.      | phrūṁi. |
| Dat., Acc. phrūa. | phrūṁla. |
| Abl. phrūi kāna. | phrūṁni kāna. |
| Agent phrūs.     | phrūṁnis. |
**LINGUISTIC STUDIES FROM THE HIMALAYAS**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bālāni</strong>, bull.</td>
<td></td>
</tr>
<tr>
<td>Nom., Acc. bālān.</td>
<td>bālānīn.</td>
</tr>
<tr>
<td>Gen. bālānī.</td>
<td>bālānīnī.</td>
</tr>
<tr>
<td>Dat., Acc. bālāna.</td>
<td>bālānīnla.</td>
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<tr>
<td>Abl. bālānī kāna.</td>
<td>bālānīnī kāna.</td>
</tr>
<tr>
<td>Agent bālānis.</td>
<td>bālānīnis.</td>
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</tbody>
</table>

| **yāq**, yak.     |                 |
| Nom., Acc. yāq.  | yāgūn.         |
| Gen. yagēi.      | yagūnī.        |
| Dat., Acc. yaga. | yagūnla.       |
| Abl. yagē kāna.  | yagūnī kāna.   |
| Agent yagis.     | yagūnis.       |

The *q* in this word is the far-back variety.

| **āma**, mother. |                 |
| Nom., Acc. āma.  | āmaūn.          |
| Gen. āmī.        | āmaūnī.         |
| Dat., Acc. āma.  | āmaūnla.        |
| Abl. āmī kāna.   | āmaūnī kāna.    |
| Agent āmās.      | āmūnis.         |

In the above plurals the combinations *oū*, *aū*, *ūn* are not diphthongs. In each case the second letter is quite separate. The dat. sing. sometimes has *-la* or *lā* instead of *-a*. It should be noted that unaccented *ā*, *ē*, *ī*, *ō*, *ū* are hardly to be distinguished from *a*, *e*, *i*, *o*, *u*. *na nyambo*, meaning “with”, “along with”, is added to the nom. sing. or plur. of nouns and pronouns. *shītēa*, *chānla*, *dēr*, all meaning “beside” (Urdu *pās*, Pānjābī *kōl*), are used with the genitive like *kāna* given above. Nouns ending in *-ō* contract the *-oe* of the genitive to *-e* before these words.

*sāq*, all, is declined like the singular of *yāq*. 
Pronouns

Personal Pronouns.

1st Person.

**Singular**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>nā, I.</td>
<td>ŭatān niska (from nyis, two), the two of us.</td>
</tr>
<tr>
<td>Gen.</td>
<td>nī.</td>
<td>ŭatān niskoi.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>nā.</td>
<td>ŭatān niska.</td>
</tr>
<tr>
<td>Abl.</td>
<td>nī kāna.</td>
<td>ŭatān niskoi kāna.</td>
</tr>
<tr>
<td>Agent</td>
<td>nās.</td>
<td>ŭatān niskas.</td>
</tr>
</tbody>
</table>

Similarly, ŭatān zbhīka, the four of us, and so with other pronouns, all declined the same way.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>ŭatān, we.</td>
<td>ŭacā, we.</td>
</tr>
<tr>
<td>Gen.</td>
<td>nāti.</td>
<td>ŭaci.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>ŭatāna.</td>
<td>ŭacā.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ŭaṭi kāna.</td>
<td>ŭaci kāna.</td>
</tr>
<tr>
<td>Agent</td>
<td>nātis.</td>
<td>ŭacās.</td>
</tr>
</tbody>
</table>

2nd Person.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>khērān, thou.</td>
<td>khintān, you.</td>
</tr>
<tr>
<td>Gen.</td>
<td>khēri.</td>
<td>khintī.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>khērāna.</td>
<td>khintāna.</td>
</tr>
<tr>
<td>Abl.</td>
<td>khēri kāna.</td>
<td>khintī kāna.</td>
</tr>
<tr>
<td>Agent</td>
<td>khērēs.</td>
<td>khintēs.</td>
</tr>
</tbody>
</table>

Polite forms are found for the 2nd pers. sing. yērān, declined like khērān; plur. yēntān, like khintān, except the agent, which is yēntēs.

3rd Person or Demonstrative.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>khō, he, she, that.</td>
<td>khoī, they, those.</td>
</tr>
<tr>
<td>Gen.</td>
<td>khōi.</td>
<td>khoī.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>khōa.</td>
<td>khoṇa.</td>
</tr>
<tr>
<td>Abl.</td>
<td>khōi kāna.</td>
<td>khoṇi kāna.</td>
</tr>
<tr>
<td>Agent</td>
<td>khōis.</td>
<td>khoṇis.</td>
</tr>
</tbody>
</table>

Another plural form is khoṭān or khontān, declined like khintān.
### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Genitive</th>
<th>Dat., Acc.</th>
<th>Abl.</th>
<th>Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>eu, ē</td>
<td>that over there, yonder (in sight)</td>
<td>ewūn, those over there.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>ē or ē</td>
<td>ewūnī.</td>
<td>ewūnī.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>ewa.</td>
<td>ewūnla.</td>
<td>ewūnla.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>ē kāna, ē kāna.</td>
<td>ewūnī kāna.</td>
<td>ewūnī kāna.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>ēēs.</td>
<td>ewūnis.</td>
<td>ewūnis.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Also ēē, that, similarly declined.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Genitive</th>
<th>Dat., Acc.</th>
<th>Abl.</th>
<th>Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>dyū, di</td>
<td>this</td>
<td>dyūūn.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>di.</td>
<td>dyūūnī.</td>
<td>dyūānlā.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>dyua.</td>
<td>dyūūnī.</td>
<td>dyūūnī.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>di kāna.</td>
<td>dyūūnī kāna.</td>
<td>dyūūnī kāna.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>dyūs.</td>
<td>dyūūnis.</td>
<td>dyūūnis.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Interrogative

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Genitive</th>
<th>Dat., Acc.</th>
<th>Abl.</th>
<th>Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc.</td>
<td>gāi, who.</td>
<td>gauūn.</td>
<td>gauūnī.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>gāi.</td>
<td>gauūnī.</td>
<td>gauūnlā.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>gaua.</td>
<td>gauūnī.</td>
<td>gauūnī.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>gāi kāna.</td>
<td>gauūnī kāna.</td>
<td>gauūnī kāna.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>gauūs.</td>
<td>gauūnis.</td>
<td>gauūnis.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Another word for "who?" is sū, the declension of which is regular: Nom., Acc. sū. Gen. sūī. Dat., Acc. sua. Abl. sūi kāna. Agent sus. ē, what?; cithouī, anything, something; caṅ ma, nothing; māṅmo, much, many; tsūm, tsāmtsik, tsāmpa, how much or many?

To express emphasis by adding the idea of self, selves, the following words are used:—

To nouns in the sing. khorān or khūrān is added, to the plur. khontān: thus, phonō khorān, the brother himself; phonōīn khontān, the brothers themselves. Only the second word is declined; hence the genitive is phonō khorī, of the brother himself, the brother's own; phonōīn khontī, of the brothers themselves.

The 1st and 2nd pers. pronouns add rān, which inflects while the pronouns remain in the nominative. khō, he, she, that, becomes khorān, and khoī becomes khontān rān (the rān inflecting). dyū and eu add khorān in the
singular and khontān in the plural, the latter words being inflected. It will be noticed that these emphatic words are, with the exception of rān, simply the 3rd personal pronouns.

The genitive of a pronoun does not change for the number, gender, or case of the word possessed: thus, įnī bālān, my bull; įnī bālānānu, to my bulls; įnī āmi, of my mother.

Nouns ending in -ā, -e, -ī, when made definite by having a demonstrative adjective or possessive noun put before them often change ā to āo and ē or ī to eu or īu: thus, dī khaṁmāo, this house; so ē ātāo, this father; dī āmao, this mother; dī ōcheu, this big sister; from khaṁmā, ātā, āma, ōche; mī becomes miu.

**Conjugation of Verbs**

The infinitive ends in either -cās or -shās, the latter probably being contracted from an original -scās. If we so regard it, the conjugation, which otherwise would be irregular, corresponds to that of ordinary verbs. Verbs which have a root containing ā retain the ā in all parts except the imperative, where it changes to o. The following outline conjugation of the principal verbs will be sufficient to indicate the usual forms. The normal conjugation is as follows: (1) imperative is the same as the root with occasionally s added, ā is changed to o; (2) the present adds -ēt or -ēt to the root; (3) past is the same as the root, with or without s added; (4) the future adds -ūk for the root, with sometimes a letter inserted between the root and -ūk. Roots ending in a nasalized vowel must be treated as ending in ō.

There is no change for person or number except in the imperative, which changes for the plural (whether of respect or of plurality).

1. Root in -ō or -n: fut. -ṇūk, past -s, imperative same as root.
Linguistic Studies from the Himalayas

rdūn-cās, beat. pres.-ēt. fut.-nūk'. past-s. imp. rdūn.
taṅ-cās, give. -ēt. -nūk'. -s. taṅ.
phan-cās, throw. -ēt. -nūk'. -s. phan.
zūn-cās, catch. -ēt. -nūk'. -s. zūn.
phīcās, phīncās, phītēt. phīnūk'. phīns. phīn.
take out, expel.
soncās, live. sonēt. sonūk'. son. son.
This last verb omits the s in the past.

2. Root in -k changes k to g before vowel, past -s, fut. -ṭāk', imp. same as root.
dākās, sit. pres. dāgēt. fut. dāktūk'. past dūks. imp. dūk.
zdokās, zdogēt. zdoktok'. zdoks. zdok.
conceal.
zhākās, keep.

3. Root in -p changes p to b before vowel, past -s.
lltsāpcās, teach, persuade. fut. lltsābēt. past lltsāps.
llēpcās, arrive. llēbēt. llēps.
thopcās, be obtained, meet. thobēt. thops.

4. Root in -r, fut. -ṭuk', past no s, imperative as root.
khūr-cās, lift. pres.-ēt. fut.-ṭuk'. past khūr. imp. khūr.
zēr-cās, say, -ēt. -ṭuk'. zēr, zēs. zēr.
speak.
shor-cās, run -ēt. -ṭuk'. shor.
away.
stor-cās, be lost. -ēt. -ṭuk'. stor.

Irregular in past: spūrcās, waste, spend; past spūrs or spus.

5. Root in -l, fut. -ṭuk', past -s, imperative as root.
skil-cās, hinder. pres.-ēt. fut.-ṭuk'. past skils. imp. skil.
dūlās, go. -ēt. -ṭuk'. dūls, dūs. dūl.

6. Root in t, fut. -ṭuk', past as root or changes t to s, imperative as root.
(nyit) tsāt-cās, pres.-ēt. fut.-ṭuk'. past tsās. imp. tsot.
awake.
rjēt-cās, forget. -ēt. -ṭuk'. rjēt.
thātcās, thācās, be thātēt. thāt.
happy.
sātcās, sācās, slay. sātēt. sās. sot.
7. Root in -α; α is dropped before the endings, fut. -ok, pres. -ēt, -ēit, past -s, imperative generally in -s with usual change of α to o. zācās, eat, has past in o and drops s in imperative. chācās, chēcās, go, uses another root in the past and imperative.


8. Root in i, ī, pres. adds -t to root, past adds -s, imp. -s. shīcās may drop s in past.

tricās, ask. pres. trīt. past trīs. imp. tris. zbricās, write. zbrit. zbris. shīcās, die. shīt. shī, shis.

9. Root in o, ō, or ē, pres. adds -ēt or -īt to root, past -s, imp. -s, fut. -k'.

spo-cās, change. pres. -ēt. fut. -k. past -s. imp. -s. nū-cās, cry. nū-īt. -k. -s. nyūcās, nyōcās, buy. nyuēt. nyos.

10. Infinitive ending in -shās, probably contracted from -scās, pres. -sēt, fut. -sūk, past -s, imp. -s. sheshās, understand, has pres. sheshēt.

bāp-shās, descend. pres. -sēt. fut. -sūk. past -s. imp. bops. she-shās, know, -shēt. -s. -s.


necessary, proper. lltog-shās, be hungry. -sēt. -s. skom-shās, be thirsty. -sēt.

**Verb Substantive**

Present tense, in, for all persons and numbers. Past, yotpin, for all persons and numbers (contracted from yotpu in).
yotpin is really the past of the verb yotcãs, which contains the idea of existence, thus:

eč mæsîrmæn in, he is a Musalman.

eč dir yût, he is here, he exists here.

rdûncãs, rduñca, beat

Imp. rdûn, plur. rdûñshik.
Fut. rdûnnuk.
Pres. rdûñet, beats.
Pres. imperf. rdûñén yût, is beating.
Imperf. rdûñén yotpin or rdûñet pin.
Past. rdûns.
Pres. cond. rdûnna.
Past cond. rdûñspinna.
Pres. part. rdûñën, rdûne, beating.
Conj. part. rdûñseô, having beaten.
Agent, rdûñkhâên, beater.
Pass. part. rdûñskhâên, beaten.
Continuous tenses, rdûñën with required tense of dûkuãs, to sit. rdûñën dûktûk, he will be beating, he will continue beating.

Pres. perf. rdûnse in, rdûnse yût, has beaten.
Plup. rdûñspin, had beaten.
Fut. perf. rdûñse dûktûk.
Gerundive infinitive, rdûnma.

thûncãs, drink; yoûncãs, come, are like rdûncãs.
phauûncãs, throw; tuûncãs, give, change a to o in imperative.

khûrcãs, khûrca, lift a load

khûrcãs is conjugated like rdûncãs except in the following tenses:

Fut. khûrûk,
Past, khûr.
Pres. perf. khûrê in or yût.
Fut. perf. khūrē ḏūktūk'.
Conj. part. khūrēi.
Ger. inf. khūrba.

lēncās, take; silcās, read; zērcās, say, are conjugated like khūrcās. zērcās has also a past zēs.

khyūtcaśa, be able (physically), nyāncās, know how to, be able, are like khūrcās except the gerunds, which are khyūtpa and nyānma respectively.

zacās, zacā, eat

Imp. zō zōshik'.
Fut. zok', will eat; zēin ḏūktūk', he will be eating.
Pres. zēt.
Pres. imperf. zēin yūt.
Imperf. zētpin, zēin yotpīn.
Past, zos.
Pres. perf. zose in.
Plup. zospin.
Pres. cond. zana.
Past cond. zospīnna.
Pres. part. zēin.
Agent, zakhān, eater.
Conj. part. zosei, having eaten; zoskhān, eaten.
Continuative, zēin, dūkcā, to continue eating.
Ger. inf. zā.

chēcās, chēcā, or chācās, chācā, go, is like zacās, except in imperative and in tenses connected with the past.

Imp. soū, soūshik', go.
Past, soū; conj. part. soūsei; plup. soūmīn; past cond. soūmīnna.
Pres. perf. soūse in; fut. perf. soūse dūktūk'.

bacās, bacā, do

Imp. bōs, boshik'.
Fut. bok'.
Pres. bēt.
Pres. imperf. bēin yāt.
Imperf. bēitpin, bēin yotpīn.
Past, bās.
Pres. perf. bāse in.
Plup. bāspin.
Fut. perf. bāse dūktūk'.
Pres. cond. bana.
Past cond. baspīnna.
Conj. part. basei.
Agent, bakhān.
Contin. bēin dākcā.
Ger. inf. bā.

lltucās, lltucā, see, look

Imp. lltōs, lltōshik'.
Fut. lltok'.
Pres. llteīt, llteīn yāt.
Imperf. llteitpin, llteīn yotpīn.
Past, llthōn.
Conj. part. llthonsei.
Cond. lltana, llthaspīnna.
Agent, lltakhān.
Contin. llteīn dākcā.
Ger. inf. lltā.

A feature of the pronunciation of this verb is the insertion in some tenses of an h after the llt.

dākcās, dākcā, sit.

Imp. dūk, dūkshik'.
Fut. dūktūk'.
Pres. dūgēt, dāgen yāt.
Imperfect, etc., regular.
Past, dūks.
Pluperfect regular.
Cond. dūkna, dūkspīnna.
Pres. part. dāgen.
Agent, dākkhān.
Contin. dūgen dūkcā.
Ger. inf. dūkpa.
Fut. perf. dūkse dūktuk.
For the pres. perf. dūkse yūt appears to be the only form; dūksē in, not being found.
rgyākcās, run, and cīkcās, be allowed to, are like dūkcās.

dūlcās, dūlcu, go, walk (Hindi cālnā)

Imp. dūl, also do(u).
Pres. dūlēt.
Pres. part. dūlēn, dūle.
Past, dūls and dūs.
Agent, dūlkhān, dūlkhānpo.
Ger. inf. dūlba.

zbricās, write

Pres. zbrit.
Pres. part. zbrin.
Past, zbris.
Other tenses regular.

ultōqshās, ultōqsha, be hungry

Pres. ultōqṣēt.
Pres. part. ultōqṣēn.
Past, ultōgs.
Plup. ultōqṣēpin.
Ger. inf. ultōqṣa.
Other tenses regular.

Similarly conjugated is khyāqshās, be cold.

skomshās, skomsha, be thirsty

Pres. skomsēt.
Pres. part. skomsēn, etc., regular.

šhorcās, run away

Pres. šhorēt.
Past, šhor.
Pres. perf. šhorē in or yūt.
Conj. part. šhorēi, etc.
**The Negative**

Negative adverbs are *ma* and *mī*; the former is frequently contracted to *m*. They are used as follows:—

*in*, *yūt*, and *yotpin*, when negative, become *min*, *mēt*, and *mētpin*.

With ordinary verbs the rule is as follows:—

Imp., past. and plup. prefix *ma* to the verb: *ma rdañ*, do not strike; *nūs ma rdañs*, I did not strike; *nūs ma rdañspin*, I had not struck.

For future prefix *mī* to root of verb; *nūs mī rdañ*, I will not strike.

For pres. and pres. imperf. use *mēt* after the ger. infin.: *nūs rdañma mēt*, I do not strike or am not striking.

For imperfect use *mētpin* after the ger. infin.: *nūs rdañma mētpin*, I was not striking.

Pres. perf. has *ma* before ger. inf., which is followed by *in*: *eūs ma rdañma in*, he has not struck.

Thus with *zērcās*, the forms are:—

*ma zēr*, do not say.
*eūs ma zēs*, he did not say.
*eūs ma zēspin*, he had not said.
*mī zēr*, he will not say.
*eūs zērba mēt*, he does not say or is not saying.
*eūs zērba mētpin*, he was not saying.
*ma zērba in*, has not said.

**Interrogation**

A verb is made interrogative by the addition of -*a*. Sometimes there is a slight vowel change, as *yūt*, *yota*; *bās*, *basa*. Forms ending in *k* (i.e. the future, for the only other, the imperative, cannot be made interrogative) change *k* to *g* before -*a*.  
bok', will do; interrog. bōga: bās, did; interrog. basa.
So zēt, is eating; zos, ate; zok', will eat, become zeta, zosa, zoga.

In negative sentences (see above) the rule is similar.
The past adds -a, but for the pres. perf. and plup. speakers are content to use the neg. interrog. past form.
The future adds -a; the pres. ind. and pres. imperf. add -a to mēt, and the imperfect adds it to -pin.
The above negative sentences will therefore become:—
eūs ma zēsa, did he not say?
eūs zerba mēta, is he not saying?
eūs mī rdūna, will he not strike?
eūs rdūn mētpīna, was he not striking?

To express sentences of the form “did he come or not?” “will he come or not?” the first verb is put in the interrogative, and the second in the form of negative affirmation.

eu yoūsa ma yoūs, did he come or not?
eu yoūnuga mī yoū, will he come or not?

**Numerals**

1. cik'.
2. nyis.
3. sūm.
4. zbzhī.
5. gū.
6. trūk'.
7. rdūn.
8. rgyāt.
9. rgyā.
10. shcū.
11. culkshik'.
12. cūgnis, cūgnyis (and so with all numbers ending in 2).
13. cūksūm.
14. cūzbzhī.
15. cūyū.
16. cūrūk',
17. cūbdūn.
18. cūggyāt.
19. cūrūgā.
20. nyīshū, nīshū.
21. shtsūqshik'.
22. shtsūgnis, shtsūqnis.
23. shtsūqsūm.
24. shtsūzbzhī, shtsūqzbzhī.
25. shtsūgā.
26. shtsūazdrūk'.
27. shtsūpdūn.
28. shtsūpgyāt.
Half is phēt or phēnān. phēnān subtracts half from a number, thus: phēnān zbzhē, three and a half; phēnān rdān, six and a half.

Numbers follow the word qualified.

**Adverbs**

**Place**

here, dīr, dīltēk, dika, dyūē, nowhere, gārān, with negative.
dyāa.

there, er, ēltēk, ēkā.

inside, nānūnūk.

where, gār, gāltēk, gēika.

far, thaqriūn.

**Time**

now, dārē'.
on fourth day, zhāq zbzhē.

then, dēi wāgzla.
yesterday, gonde.

when, nām.
day before yesterday, khārt-

never, māna, with negative.
sān zhāq.
to-day, dīriū.
day before that, dūnma

to-morrow, āskē'.
zhāq.

day after to-morrow, nānūs.

Others

thus, dyūtsuga.

yes, ōna, or repetition of verb.
in that way, etsuga.

not, ma, or repetition of verb

how, gātsuga.

with negative.
much, mānūmo.

why, cīa.

In the word gāltēk the u is as u in but, but prolonged.
Prepositions

(The case governed is shown in brackets; gen. = genitive, nom. = nominative.)

from, kāna (gen.), na.
in, -āṅ (gen.), -nāk, -ānāk (gen.).
before, snā (gen.).
behind, rgyabna (gen.).
upon, kā (gen.).
under, yoa (gen.).
beside, shitea, shītēa, shamla, chanla, dēr (all gen.).
with (along with), manyambo or nāṅ nyambo (nom.);
(of instrument), nāṅ (nom.).
for sake of, because of, phia,
pharēs (gen.).

Conjunctions

yāṅ, and.
wāsāṅ, than.
SENTENCES

1. Khīrī miṅ ci in? Thy name what is?

2. Dī stei nāsō tsāmpa in? This horse's age how much is?

3. Dī kāna Khācūl tsāntsik thāqrīn in? Here from Kashmir how-much far is?

4. Khīrī ātī khānma phrū tsām yūt? Thy father's house (in) sons how many are?

5. Dirīn nā ma thāqrīn na ḍulē yoūs. To-day I very far from walking came.

6. Nūi ātā tshāntsēi būṭshās khoi āchē (nōmo) na nyambo bāgston bās. My father little's (i.e. uncle's) son his big-sister (little-sister) with marriage made.


8. Stēi kā zgā ton. Horse upon saddle put (give).


10. Eus rī goe kā nōr bālān tshoēn yūt. He hill's top upon goats bulls grazing is.

11. Eu stēi kā lāgštshūkṣi yoγa dūksē yūt. He horse upon tree beneath seated (having sat) is.

12. Khoi phonō khoi āchē wāsān chopo in. His brother his big-sister than big is.

13. Dī rinpo śhmūl phēnāi sūm in. That's price rupees half three (two and a half) is.

14. Nūi ātā e tshāntsēi nānpeān dūgēt'. My father that shall house in sits (lives).

15. Dī śhmūlpō khoa ton. This rupee him give.

16. Dī śhmūlpūn khoi kāna līn. These rupees him from take.


18. Dī chūdōnpeān na śhū phīṅ. This well-in from water draw (out of this well).
19. *Ni thna dül* (or *dou*). Me before walk.
20. *Sui phrū khürī rgyahna yoñet*. Whose boy thee behind comes?
21. *Khērēs dyu sui kānā nyosse khyoṃs* (or *khyōs*). Thou this whom from having-bought brought?
22. *Grouṃē hūṭīpa cīgī kānā khyoṃs* (*khyōs*). Village-of shopman one from brought.

*Notes.*—2, 7, 8, 11. *Note* 8 (cerebral *sh*). 6. Ātu tshāntse, little father, i.e. uncle. 7. Zgāo for *zgā*, because the word is definite. 10. The *r* in *rī* is pronounced almost like *rzh* or *rz*. 11. *Ḍūkēn yūt*, would mean in the act of sitting down; *ḍūkṣē yūt*, is having sat, is seated.

### The Prodigal Son

mī cīgī būṭsā na'is yotpin; tshāntṣēs khūrī man one-of sons two were; small his
ātā zēs "yoūs-khānī-po ūarānā toū," khos khoūa father-to said "having-come-one me-to give," he them-to rānī sāq nōrzānpo zgōse tāns: zhāq khācīga own all property having-divided gave: days few-to tshāntsē phrūs sāq zdūṃse thāqriūs yulcēān small boy all having-gathered far country-a-in son yaun eanūk ruṇī nōrzān sāq tsōgpo laseān went and it-in own property all evil work-in spūrs; nām sāq khūrī ṣā tshārbāna ēd wasted; when all spending make was-finished that yulpeān chāpo zuṇrkōn son, cho shānte country-in great famine went (became), very straitened son, de yurpeānāk dūkhān cīgī shiteū son, became, that country-in dweller one near went, khos khūrī zhīnūnēanūk phāq tshūā tāns; he his fields-in swine to-graze gave(sent):
khon ryōsētpa (or ryōsētpin) norānīs zākḥānpoē him-to it-was-necessary goats eating
from his belly also he-will-fill, and anyonesoever
giving not-was. when him-to sense
having-come to-say began "my father's
house how-many servants one belly having-filled
bread eat, I herein having-hungered am-dying,
I having-risen my father near will-go, and him-to
zērūk (zērūk') na Khūdā na yārī nyēspa bās,
will-say I God and your sin did,
in-future equal not remained your son
they-will-say, you me labourer one keep.” he
having-risen his father near went, he far
that was from his father saw and having-run
his neck-embrace brought. son said "I God
na yārī nyēspa bās, na snei tsoqspo ma
and your sin did, I in-future equal not
lūs yārī būtshā zērūk'.” atās zēs
remained your son 'they will-say.” father said
"good-from good garment having-brought him-to
skon yān khou kāpshe gān skon, yān
put-on, and him-to shoes also put-on, and
hand-to ring one give fat bull son
having-brought kill, we shall-eat and shall-rejoice,
what for my this boy was-dead and lived
was-lost now was-obtained
his big brother field-in was, house
near having-arrived song giving-of noise one
heard, servant one
saying
having-brought asked what went (happened) he
said "thy little brother came and thy
father fat bull son-a killed, this for he
calf son-a killed son-to well having-made
saw." he anger came and inside wish not
came. father outside having-gone him to-explain
began, he said "see I years such some
your service made, you me ever she-goat
one-of young-one not gave that I my love-ers
na nyambo that'en dūktūk; khūri di phrū
with being-glad may-sit; thy this son
yōn mana, dyūs khūri yotpī norzānān
came when, he (who) thy being properties
rōqshkyēlūnla (lolimoūnlu) tāuśe spus yērēs
harlots-to having-given wasted you
kuhu phia hālān llum phrūık sās.” ātās
his for fat bull son-a killed.” father
zēs “būtshā hērān na malpa (or bārābār) nā
said “son thou then always me
nān nyambo yūt. ci ūnī yotna dō khīrī in,
with art. what mine is that thine is,
āmmau thātpau rgyēla inmappā, ci phārēs khīrī
but rejoicing good was, what for thy
dī phonō shipin dārē yān son, storbinmapa
this brother had-died now also lived, lost-was
yān thop.”
also was-obtained.”

Notes.—zhāq khāciga, in a few days, khācig follows its
noun. khacig is dative. yulceān, ce for ci contracted
from cik, one; here indefinite article. yulpeān from
yulpō, country, and -ān, in. Note cerebral č in čhō, very.
dūkhān for dūkkhān, sitter, dweller. tshūā taṁs, sent to
graze; purpose may be expressed by phiu or pharēs, for
the sake of, with gerundive infinitive. skānūk, future,
for “that he should fill”. susān, -an indicates -ever.
yārī būtshā zērūk, that people should call me your son.
thāgrinśla, far; note use of la. llyāgmoyena llyāgmo,
good from good, the best. thop, was obtained, Hindi mīlā.
skāt, voice, noise, language. rgyala bāse, good having
made; bāse practically means “considering”; cf. Pānjañī,
mārā kārke chāḍdeā, bad having made (i.e. considering or
believing it bad) he left it. thātēn dūktūk, shall, i.e. may,
keep on rejoicing.
VOCABULARY

a, an, cik'; -ik'; see "one".
able, be, khyātās w. ger. inf.
about, phāa, phārēs, both w. gen.; see "for".
account, hīsāp' (Urdu hīsāb).
advisable, be, rgoshās w. ger. inf.
affair, matter, tām, spēra.
after, prep. rgyaba w. gen.,
adv. rgya'na; after that,
then, dē kāna.
again, yān.
age, nasō.
agree, nyancās.
air, llānpō.
al, sāq, tshaīna.
allow, give leave, rokhsāt
ta'ncās (Urdu rūkhsāt); allow
to, cūkās w. root of verb.
almond, badām (Urdu bādām).
alone, cik' cik' (one one).
also, wān.
always, malpa, bārābār (Urdu).
ancient, shnyiīma.
and, yān, na.
anger, khā, khā.
angry, to be, khā yoṅcās (anger
to come).
ankle, (kaṅ)tshiks.
annoy, zgrāncās.
answer, n., jawāb (Urdu jāwāb);
v., jawāb ta'ncās.
ant, khārkhātā.
anyhow, gātsuga.
anyone, sū, sū cik'; anyone
whosoever, susān.
beam of wood (large), mārdūn; (small), phyēms.
bear, n., dṛēmūn (au, as English "awe").
beard, smyānrā.
beat, rdūncās.
beautiful, rdēmo; see "good".
become, chācās, chēcās (i.e. go).
bed, carpa (Urdu cārpā).
bee, toozē.
before, snā, snānla, w. gen., adv., do.
beg, lltsāncās.
begin, ryāqskās.
behind, rgyaba w. gen.
believe, lltacās.
belly, llton'.
below, yoq w. gen. (or yoga), adv. yoqtūk.
beside, shitea, shānla, dēr.
big, chopo, chō or čho, rgyālpō.
bind, cīncās.
birch, stāqpa; birch bark, kroa.
bite, cācās.
bitter, khānte.
black, nāqpo.
blind, zhārbā.
blood, khrāq.
blue, snānpo; sky-blue, nām-
doq.
body, rgō.
boil (cook), skolcās.
bone, rūspā.
book, shōqbū, shōgbū.
boot, kāpshā.
born, be, skyēcas, ldāncās.
bowl, metal, mūr(h); wooden, earthen, photō.
boy, phrū, būtshā (latter especially son).
branch, yāldāg.
bread, tākī, tākī (ai in tāki, like a in "man"—Aryan word).
break, cāqcās; see "cut".
breast, brān; woman’s, pipī(h).
bridge, zāmbā; rope do., llcūkzām.
bridle (rein), strāp.
bring, khyońcās.
brother, phonō.
buffalo, mahē bālān (mahē—Aryan word).
bug, cārī.
build, shīsikās.
bull, llān, bālān (bālān is also cow).
bullet, rīndī.
burn, trans., tākcās; intrans., dākshās.
butter, mārh; butter-milk, dārba.
buy, nyōcās, ūnyōcās, ūnyūcās.
calf (animal), llānto.
calf of leg, zgīnā.
call, yoī zercās, i.e. say "come".
camel, shīnāboī.
carpenter, shīnkhān.
carpet, sātrānj (Urdu shātrānjī) cast, v., phāncās.
cat, bilā (male or female—an Aryan word).
catch, zūncās.
causative, to make verbs causative cūkcās is used with the root; see "permit".
cause, v. trans., cūkcās w. root of other verb.
cave, bāhō.
chain, n., scāqthār.
chamber, nānū.
change, spocās.
cheat, dūkha taṅcās (Hindi dhōkhā).
cheek, rṓno (face).
chemise (shirt), kūrtānī (Hindi kūrtā).
chenar-tree, shīiūrgyāl.
chicken, bia phṛū.
child, phṛū.
chin, kūṅsko.
clean, adj., kārpo (i.e. white), sāfā, sānsān (Urdu ṣāf, ṣāfā); v. trans., same with bacās, make.
clock, bāzha (Hindi bāje); look at one's watch, nimā llacās; i.e. see day.
cloth, rās; see “garment”.
clothe oneself, gocās; clothe someone else, skoncās.
cloud, sprin; v., cloud over, nām khōrcās.
cock, biā, biaprhō.
cold, be, khyāqšas, khyēqšas; n., graimo.
collar, goṅrtsā.
collect, zdāmcās, jāma bacās (Urdu jāmā').
come, yoṅcās.
command, hūkm taṅcās (Urdu hūkm).
compassion, īnśāp (Urdu īnśāf).
complain, ārzī taṅcās (Urdu 'ārzī).
conceal, zdokecās.
conclude (finish), tshār cūkcās; be concluded, tshārcās.
conquer, rgyāłcās.
content, norō; see “good”.
cook, v. (in water), skolcās; bake bread, shcoccās.
corn (wheat), kroh.
correct, adj., thik' (Hindi thik); v. trans., thik' bacās, thig bacās.
cost, rin.
cough, n., khoṭhs; v., khoṭshs.
country, yul, yulpō; see “village”.
cow, bā.
cry, v., nūcās.
cup, karī.
cut (cloth), cālcās; (hair), brāqcās; other things, cāqcās; see “break”.
damage, n., notpa.
dance, stsēcās.
dark (light failing), thūp; become dark, thūp chēcās.
day, nimā, zhāq; see “to-day”,”to-morrow”, “yesterday”.
deaf, gūt.
dear (loved), scēspa; (not cheap), nintsē.
deceive, dūkha taṅcās (Hindi dhōkhā).
deep, khīmbū.
descent, bāpskās.
descent, thūrbāps.
desert, leave, phūte taṅcās.
desire, rgoshās; see “necessary”.
destroy, *shik'cās*, phāna bacās (Urdu *fānā*).

devil, *drē(h)*.
dew, *zīlpā*.
die, *shicās*.
dirt, *trima*.
dirty, *nāqpo*, trimacān, *stsōqpo*.
dispute, *tān*; v., *tān* ta'nācās.
divide, *zgocās*.
do, *bacās*.
dog, *khī*; female do., *khimō*.
door, *zgō*.
down, *yōq*, yoqtūk', thūr, thūrūk'.
draw, pull, thēncās; draw water, *phīncās*, phīcās.
dream, n., *nilām*; v., *nilām* līcācās.
drink, thāncās.
drop of water, *caṅthī*.
drug, smān.
dry, adj., *skambo*; become dry, skamshās.
dumb, *shkāndīk'*.
dust, *sa sūp*; dust in air, tshāma.
duty, use *rgoshās*, be necessary, advisable, or word for "good".
ear (part of body), *shnā*; (of corn), *snima*.
early, *mōtūk*.
earth, *sā*; land, *zhīn*; see "field".
est, *shārsā*.
easy, *yānmo*.
eat, *zacās*.
egg, *thūl*.
eight, *rgyāt*.
eighteen, *cūggyāt*.
eighty, *rgyacā*; eighty-one, *kyāqshik*; eighty-two, *kyāq-
yīs*, *kyāqnyīs*; eighty-three, *kyāqśūm*; eighty-four, *kyāq-
zbhī*, *kyāzbhī*; eighty-five, *kyāqā*; eighty-six, *kyarūk*';
eighty - seven, *kyābdūn*;
eighty - eight, *kyābgūt*;
eighty-nine, *kyārgū*.
elbow, *krimaghs*.
elephant, *līānphoce*.
eleven, *cūkshik*'.
embrace, n., *skīnzhūks*; v., *shīnzhūks* khyōncās.
equal, *dānda*; equal to, i.e. of sufficient merit for, *tsoqspo*.
error, *qālā* (Urdu).
everyone, *su sāq*; see "all";
everything, *cisāq*; everywhere, *ga māltsha*.
expel, *phīcās*, phīncās.
explain, *lltscipcds*.
extinguished, be (fire), *mē(h)*, *shicās*.
eye, *mīk*, *mīk(h)*; eyelid, *mīkshpākhs*; eyelash, *mīk-
shūq*; eyebrow, *smīnma*; eyeball, *rgyālmo*.
face, *ridōṅ*.
fade, skamshās; see "dry".
fall, v., *hyaṇa chēcās*, zgārie chēcās.
false, *rzon*, *rzon jan* (man).
famine, *zānrkon*.
far, *thāqriṅs*.
fast, n., *rozā* (Urdu); v., *rozā dūkcās* (i.e. sit).
fast, adj., khásār, also bāncān (runner).

fat, hālēcān.

father, āta.

fear, v., zhi{kšās}.

fever, lātka, chāccū.

few, khācik'.

field, zhi{n}.

fifteen, cud{g}.

fifty, gapčū; fifty-one, gacik'; fifty-two, gacikL; fifty-three, gacikL; fifty-four, gacikL; fifty-five, gan{r}; fifty-six, garzik'; fifty-seven, gacikL; fifty-eight, gacikL; fifty-nine, gacikL.

fight, n., tali; v., tali tali{kds}.

fill, skan{j}i{kds}.

finger, zū(h).

fire, mē(h); fireplace (Hindi cūlha), thāp; v. (a gun), tuq ta{n}cās.

fish, īnyā(h).

fist, mūltāp.

five, gā.

flea, kishik'.

flour, bāqphē.

flow (water), dūlēn dūkcās, dūlcās.

flower, mēndāq.

fly, n., pūsku; v., phārcās.

foot, kāma.

for, for sake of, because of, phīa, phārēs, w. gen.

forehead, sprālbā.

forget, rjētcās.

forgive, māphi bacās (Urdu mū'āfi).

forgiveness, māphi.

forty, zhipcū; forty-one, zhāqshik'; forty-two, zhāq- nis, zhāgnis; forty-three, zhāqsām; forty-four, zhā- zbhē; forty-five, zhānā; forty-six, zhārēk'; forty- seven, zhābdān; forty-eight, zhābgyēt; forty-nine, zhārgū.

four, zbhē.

fourteen, cūzbzhē.

Friday, shūkār, jāma (Panj. shūkkār, Urdu jāmā).

friend, ryākhan (from rgā, love).

frog, zbulpa.

from, kāna, na.

fruit, phālu.

full, skānsē; see “fill”.

garden, bāq.

garment, gūcē, gūcēk'.

gather, zdāmcās, jāma bacās (Urdu jāmā).

ghi, zhūt mār(h).

gift, inām (Urdu in‘ām).

girl, bomō.

give, ta{n}cās.

glass, shisha (Urdu); see “mirror”.

go, chācās, chēcās; past, soī; also dūlcās, drālcās.

goat, rāskyēs, nor; female do., rābāq.

God, Khādā, Ālla (when in- flected form required Khādā is used, not Ālla).

gold, sēr.

good, rgyalba, llyaqmo(llyaqmo,
ilyagmo), noro, rgêla, rgela, rgyala.

grandfather (either side), apo.
grandmother (either side), api.
grandson (either side), tshô.
grape, rgûn.
grass, shtsoa.
graze, trans. and intrans., tshocâs.
great, chô, chopo, châpo (c sometimes cerebral).
green, sîânipo.
grind (corn, etc.), thâqcâs.
ground, n., sâ, zâmîn (Urdu).
gun, tuág.
hair, ryël.
hairy, ryêlcân.
half, phênâîn, phêî'.
hand, lâqpa.
harlot, lolîmo, roqshîkyêl.
he, khô.
health, in good, rgyala; see “good”.
hear, tshûrcâs, nyâncâs.
heart, sîni'n.
heat, n., tshât; v., strocâs.
heavy, scînte.
heel, s'tîîma.
hen, biä, biâmîo.
her (gen.), khoi; (acc.), khô, khoa.
here, dîr, dîltêk', dyûe, dyûa, dîka.
hill, rî.
him, khô, khoa.
hinder, skîlcâs.
his, khoi.
hit, rdûnçâs.
horse, stîå.
lift, khūrcās, thyaqcās.
light, n., ōt; adj. (not dark), yaîmo.
lightning, lōq.
lip, khālpāq; upper lip, goîma khālpāq; lower lip, yoqma khālpāq.
little, a little, ŋıntse, rzashik', rzāspās; see "small".
live (dwell), dākcās; (be alive), soncās.
living, sonte.
long, adj., rinmo.
look, uthācās, thoîcās.
lose, skēcās; be lost, storcās.
lota (brass vessel), kārī.
louse, shik'.
love, n., rgā; v., rgālūks bacās.
lower, yoqma, yoqma.
lukewarm, ārinmo.
mad, drēbyēr.
make, bacās.
man, mi.
manure, lūt.
many, see "much"; how many, see "how".
marrıage, bāgston.
matter, affair, spēra, spīrēk', täm.
me, nā.
micturate, llecīn tāncās, phīsta tāncās; see "outside".
middle (in the), w. gen. (i.e. between), bār, shkil; adj., bārpa, shkilpa (i.e. middle one).
milk, ārjēn.
mirror, āîna (Urdu āîna).
Monday, tsāndral (Aryan word).
monkey, spērī; female do., spērmo.
moon, lāîmo.
morning, mōtāk, sāmāo.
mother, āmā.
mourn mācās, mātām bacās (latter especially applied to mourning during Muharram).
moustache, sāmdāl.
mouth, khālpāq (also lip).
much, maîmo; how much, see "how".
mud, lōq; for plastering, qālāq.
mulberry, osē(h).
my, ŋīnī.
nail (of finger or toe), sīnmo; (of metal), zēr.
name, n., miṅ.
navel, lītīa.
near, nīmo.
necessary, be, rgoshās.
needle, khāp.
neigh, boshās (w. shtā, ștā, as nom.).
never, mana w. neg.
nine, rgū.
nineteen, cîrūgā.
ninety, rbākcū; ninety-one, koqshīk'; ninety-two, koqnis, koqnis; ninety-three, koq-sām; ninety-four, koqzβkhi, koβzβkhi; ninety-five, kōbga; ninety-six, kōrbq; ninety-seven, kōbdūn; ninety-eight, kōbgyāt; ninety-nine, kōrgū.
scratch, v., brāpcās.
see, lltacās, thońcas.
seed, son.
self (myself, himself, etc.), rān.
send, kālcās.
sense, hōsh (Urdu).
servant, yoqpo, naukār (Urdu).
serve, khādmāt bacās.
service, khādmāt (Urdu).
seven, rdān.
seventeen, cūbdān.
sixty, tükcā; sixty-one, rāq-
shīk; sixty-two, rāqnyis,
rāqnyis; sixty-three, rāqsān;
sixty-four, rāzhbzhī; sixty-
five, rānā; sixty-six, rārkā;
sixty-seven, rābdān; sixty-
eight, rābgyāt; sixty-nine, rārgū.
sky, nām.
sleep, v., nyēlcās, nyit logcās.
slowly, kālē.
small, inintse, tshāntse.
smell, n., trih; v. intrans., trih
yońcās; v. trans., snāmcās.
snake, zbrāl.
soap, sābān (Urdu sābān).
sole of foot, somās.
some, a little, zāshīk; several, 
khācīk; a good many, say
twenty to fifty, bāqčīk;
something, cithoń; nothing,
cān ma.
son, būtshā, phrā.
sour, skyurmo, skyurmō.
sow, n., phāq.
sow, v., tápcās; see "plant". 
speak, zērcās.
spring, n., chumīk (water-eye).
stand, lāṅshās, lāshās.
star, skārma.
steal, skūcās.
step, gomba.
stick, n., bērkha.
stomach, lltōā.
stone, rdōi; fruit stone (as
apricot), yāqpa, pāqspa.
straitened, in difficulties, shānte.
stream, grokpo.
strength, dorde.
strip off (clothes), gāncā phātcās.
strong, dordecān.
summit, gō.
sun, nima; sunlight, nima.
Sunday, ādit (Aryan word).
swallow, v., shmitcās.
sweet, nārmo, nārmō.
swine, phāq.
tadpole, zārbū.
tail, zhūgna.
take, līncās, lēncās; take away, khērcās.
tank, rzīn.
tax (land-tax), bāp.
tea, cā, cek.
ten, shcū.
tent, zbrā.
than, wāsān.
that, khō, eu; plur., khoī, khōntān, ewān.
then, deṯ wāgzla; after that, de kāna.
there, er, ēltēk, ēka.
they, khoī, khōntān.
thief, shkūnma.
thing, nōr (property); nothing, caṇ ma.
think, sāmba bacās.
thirst, skoms.
thirsty (be), skomcās.
thirteen, cūksūm.
thirty, sāmcū; thirty-one, soqshik; thirty-two, soqnyis, sognyis; thirty-four, soq-zbzhī, sozbozhi; thirty-five, sogā; thirty-six, sozdrāk; thirty-seven, sopdūn; thirty-eight, sopgyāt; thirty-nine, sorgū.
this, dyā; plur., dyūān.
thou, khērān; see “you”.
thousand, stoī.
thread, n., skātpa.
three, sām.
throat, gāndrū.
throw, phāncās.
thumb, thēpo.
thunder, brūk; v., brūk boshās.
Thursday, brēspāt (Aryan word).
thus, etsuga.
thy, khērī.
time (as in four times, etc.), tshēr.
to, suffix, -la, or use “near”, “beside”.
to-day, dirīn.
toe, thēpo.
to-morrow, āskē; day after to-morrow, nāṅs; day after that, zhāq zbzhī (four days), and so on.
tongue, llcē(h).
tooth, so(h).
tremble, dārcās.
trouble, n., nārpa, nāqspa, nāqs.
trousers, dērma.
trunk (of tree), dīm.
truth, māntāqs; speak truth, māntāqs zērcās.
Tuesday, āṅgāri.
twelve, cāgnis.
twenty, nishū, nyīshū; twenty-one, shtsāqshik; twenty-two, shtsāqnyis, shtsāgnis; twenty-three, shtsāqsūm;
 twenty - four, shi5s4g3z6zh3  
 twenty - five, shi5s4g3zh3  
 twenty - six, shi5s4z3druk  
 twenty - seven, shi5s4p3d6n  
 twenty - eight, shi5s4p3gyat  
 twenty - nine, shi5s4rgu. 

twin, ta5nya. 

twine, n., th6. 

twist, v., llo5c5s. 

two, 5zyis. 

ugly, zliqs mt6. 

uncle, 5ta5 (father). 

understand, shesh5s, see “think”; cause to understand, llo5s6pc5s.

unripe, ma tshoskh6n. 

upon, k6. 

upper, go5ma. 

urinate, llcin ta5c5s, phista ta5c5s. 

urine, llcin. 

very, ma, ma6imo (much). 

village, yul, yulpo, gra5 (Aryan). 

vine, ry5n. 

wait, th6m bac5s, gy6r bac5s; as imperat., wait! misto. 

walk, di5lc5s, drulc5s; cause to walk, strulc5s. 

wall, rtsikpa. 

walnut (tree and fruit), st5r6ga. 

wash oneself, shkyl6c5s; wash something, khruc5s. 

waste, v., sp5rc5s. 

water, sh5n, chu. 

watercourse for fields, yurba. 

way, l6m. 

we (including thee), ni5ta5; (excluding thee), ni6ca. 

Wednesday, b6d6 (Hindi b6ddh). 

well (of water), ch6d6n. 

what, adj., g6; pron., ci. 

when, nam. 

where, g6r, g6lt5k, g6ika; wherever, g6r6n. 

white, k5rpo. 

whitewash, rtsik5r; v., rtsik5r ta5c5s, rtsik5r rgy6pc5s. 

who, su, g6; whoever, sus5n. 

why, ci5a. 

window, b6rb6n; glass of window, shisha (Urdu shisha). 

with (along with), na nyambo. 

work, n., l6s; v., l6z bac6s. 

worthless, dor6 n6npa. 

wrist, tshiks, laqtshiks. 

write, zbrics. 

yak, y6q; fem., y6qmo, y6qmo; 

hybrid, from yak and cow, zo(h); fem., zomo(h); from bull and yak cow, lltor; fem., lltorno. 

year, l6: names of years in cycle of twelve: (1) bil6, (2) lla6nl6, (3) st5gl6, (4) y6sl6, (5) br6kl6, (6) zbr6ll6, (7) shtal6, (8) l6kl6, (9) spril6, (10) cal6, (11) khil6, (12) ph6ql6. 

The meanings correspond to the Tibetan words below: (1) mouse-year, (2) ox-year, (3) tiger-year, (4) hare-year, (5) dragon-year, (6) snake-year, (7) horse-year, (8) sheep-year, (9) monkey-year,
About the Tibetan year-cycle, which Purik obviously follows, the Rev. Evan Mackenzie writes: "Tibetans reckon time by using the names of twelve animals: byi, mouse; glang, ox; stag, tiger; yos, hare; abrug, dragon; sbrul, snake; sta, horse; lug, sheep; spre, monkey; bya, bird; kyi, dog; phag, pig. With these they combine the five elements: wood, fire, earth, iron, and water. They get cycles of sixty years by multiplying these together. 1914 is called the 'wood dragon year'."

Note.—In Urdu words ş indicates the Arabic letter şād and is pronounced s.
LOWER KANAU RI

INTRODUCTION

Lower Kānaurī is so called to distinguish it from the main Kānaurī language, which may be called Standard Kānaurī. Kānaurī is spoken in the Satlaj Valley and sub-valleys for a distance of 100 miles measured along the river banks. It begins at a point 2 miles beyond Sarāhān, which is 18 miles from Rāmpūr and 90 miles from Simla, and extends to beyond mile 192 from Simla. It includes the whole Satlaj basin for that distance. Lower Kānaurī is spoken on the north bank of the Satlaj for 12 miles, from mile 92 to mile 104. It is closely allied to the standard dialect, but differs from it in a number of particulars. It is one of the complex pronominalized Tibeto-Himalayan languages, and shows many signs of a Mūndā substratum. The total number of Kānaurī speakers is about 23,000, but there are no available figures for Lower Kānaurī.

LITERATURE

About Lower Kānaurī nothing has been written. I have written a Grammar of Standard Kānaurī for the Zeitschrift der Morgenländischen Gesellschaft, vol. lxiii, pp. 661 ff., 1909, and a Kānaurī–English, English–Kānaurī vocabulary, which appeared as a monograph of the Royal Asiatic Society. For the relation of Kānaurī to other languages Dr. Sten Konow’s account in the Linguistic Survey of India, vol. iii, pt. i, should be consulted. Pāṇḍīt Tīkā Rām’s Grammar and Vocabulary were published by the Asiatic Society of Bengal.

PRONUNCIATION

The pronunciation is much like that of the standard dialect, but is not so difficult for Europeans. The half
uttered \( k' \) is much more like an ordinary \( k \), though like all surd letters it is liable to become sonant before a sonant consonant.

Cerebral letters are found, but can hardly be said to be very common. \( d \) is common owing to its occurring in the verb substantive \( d̓ūk \), etc.; \( t \) and \( n \) are much less common. I do not recall an example of \( r \). Cerebral \( c \) is sometimes heard as in \( əhū \), why, and \( əhōg \), what. It is \( c \) pronounced far back against the hard palate.

\( r \) is always trilled.

\( n, l \) are as in English.

\( c \) like \( ch \) in “church”, but unrounded and without aspiration.

A final surd stop consonant is sometimes aspirated, as \( t̓ōath \) for \( t̓ōat \), bring out, imperat. of \( tōimw \); \( d̓hāmk\)h, good, for \( d̓āmk \). This aspiration is much commoner in the standard dialect.

The language likes two sonants and two surds to be together, hence sonants are changed to surds and surds to sonants. Cf. \( ri̧ns \), sister, gen. \( ri̧nz̓ū \); \( ri̧n̓b\)a, for \( ri̧n̓-p\)a, in the field; \( gutp\)a, for \( gudp\)a, to the hand; \( yōkshiz̓ až\), a reared goat, for \( yōkshis\) ažh.

Vowels.—\( ā \) is the long Italian vowel.

\( a \) the same, but short.

\( ā \) as \( u \) in “butter”.

\( a \) the sound of \( a \) in “around”, French \( e \) in “je”, German \( e \) in “gerade”.

\( eu \) the same, but longer.

\( ō \) the same, but still longer, practically the German \( ō \).

\( ē \) the English \( e \) in “then”.

\( e \) a vowel between French \( é \) and \( è \).

\( ē \) the same, but longer.

\( i \) the Italian \( i \).

\( ī \) the same, but longer.

\( ĩ \) the English \( i \) in “fin”, but narrower.

\( ō \) is the long narrow Italian \( o \).
the same, but shorter.
{o} practically the English o in "long".
{au} nearly the same, but longer.
{aʊ} the same, but still longer.
{u̯} is the long English u of "rule", but narrower.
{u̯} the same, but shorter.
{u̯} the u of "pull", but narrower, not so narrow as the two preceding.
{ũ} is like German ū, but very short.

A vowel sometimes ends with the sharp jerk known as the "glottal stop" (see Introduction to Jümäl Dialects). This has been indicated by the sign ' after the letter, thus: ka', thou; dōā', near, beside; shā', meat.

Some words are pronounced with a high tone, the voice falling slightly after the accent. Examples of words so pronounced are: māy, will not go; rān or rāŋkh, high (as distinguished from rān or rāŋk, horse, mare); māz, māz, bad, ill-looking.

In the following pages the same word sometimes appears in two or three slightly different forms. This is due to the fact that there are varieties of pronunciation which are worth preserving.

Noun

Number.—There are two numbers, singular and plural; the dual is confined to pronouns and verbs.

Gender.—There is no grammatical gender.

Case.—The cases may be reduced to three—the nominative, genitive and agent. The genitive is almost invariably used before prepositions. The termination is {u} for the singular and {u} for the plural. The agent ends in {s} both singular and plural. It is used with all parts of transitive verbs instead of the nominative case. Sometimes the nominative case is used for it even with transitive verbs. With intransitive verbs the nominative case is always used.
Pronouns

Number.—The 1st and 2nd personal pronouns have three numbers—singular, dual and plural; the 1st person having an inclusive as well as an exclusive dual, the former including and the latter excluding the person spoken to. Thus, in saying to a servant “we shall lunch together to-day”, if $\text{kashu}$ were used it would mean that master and servant were to lunch together, but if $\text{nis}$ were used it would be merely informing the servant that a guest was to lunch with the master.

Relative.—There are no relative pronouns, the interrogative pronouns being used in place of them. The ending -ān indicates the idea of “-ever”, as in whatever, whoever; thus chögyān, whatever.

Verb

Verb Substantive.—There are two bases, each with a present and a past. In Standard Kānaurī the forms are (1st sing.) pres. tog‘ and dūg‘, in Lower Kānaurī ṭ̄ḍk and dūk; the past forms are Standard Kānaurī tokeg‘ and dūeg‘, in Lower Kānaurī ṭ̄tkyidk and dūgik. The d of the standard dialect becomes ŋ in Lower Kānaurī.

Dual forms.—All tenses have special forms for the exclusive dual, which occurs in the 1st person only, and for the 2nd pers. dual. The inclusive dual uses the form of the 1st plur. The exclusive dual ends in sin and the 2nd dual in c, the 1st pers. pl. and 1st inclusive dual end in nmiņ. These endings are found alike in the future, the past, and (for the 2nd pers.) in the imperative.

The 3rd pers. pl. fut., which corresponds to the present in the verb substantive, ends in $\text{SL}$, an ending which is occasionally used for the 3rd sing. when it is desired to show respect.

There are really three separate tenses—the future, the imperative, and the past, and the endings are very similar. The following table will exhibit the resemblance:
The 2nd sing. imperat. and the 3rd sing. past have no suffix.

It will be seen that the endings differ only in the 3rd person.

The future adds -adk, etc., to the root, and the past -gyidk, kyidk, etc., but the actual endings are as above; it is only the letters inserted between the root and the ending that distinguish the future from the past. The endings are sometimes contracted; thus, the adk is contracted to t or k, as in tɛt for tadk, and in the 3rd sing. past the final letter is sometimes dropped, giving forms like shuin for shuṅg, died, hāci for hācig, became.

For the 3rd person the past has two other forms, one in -miɡ or -mige, which seems to be used with any kind of root, and the other in -kē, as baukē, went. This corresponds to the St. Kan. -kyō or -gyō.

It will be observed that the conjugation of verbs is remarkably regular. The chief difficulty is the insertion by some verbs of the letter p. See under Conjugation of Verbs.

Imperative.—There is an imperative in rā, as ḡāṅ rā, beat, which seems to mean that immediate compliance is not expected. This is found also in the Standard dialect.

To indicate that an action is to be performed upon "you" or "me" the letter c is inserted between the root
of a verb and the endings. Thus, tāc, place me; imperat. tā; the infinitive being tacimu, to place me or you.

Of the two verbs for "give", kēmu and rānu, the former is generally reserved for "give me" or "us" and "give you", and the latter for "give him" or "them"; this rule is not always strictly observed.

Negative.—With the imperative tha is used, and with other tenses ma, as tha ħaṅ, do not beat, tha zā, do not eat.

In the future the tense frequently undergoes contraction when negative, but the changes are not nearly so great as in the Cāmba dialect of Lāhrū. Examples will be seen in the verbal paradigms. Thus we have:—

\[tutpāt, I \text{ will come; } ma \text{ tutk, I \text{ will not come.} \]
\[tönmiṅ, \text{ we are; } maṅmiṅ, \text{ we are not.} \]

Occasionally the imperative is contracted as thāc, thāic, thār, do not become, from ħāc, ħācic, ħācī.

Compound verbs.—For expressing necessity the infinitive, and for advisability the verbal noun are employed. See after the verbal paradigms.

Traces of the Tibetan causative made by prefixing s are found, as in the Standard dialect. Thus, we have tūṁā, drink; stūṁmū, cause to drink, give to drink.

Sex is frequently distinguished by separate words. In the case of loan-words they sometimes conform to the masculine and feminine of the language from which the words are taken: dog, kūṅ; bitch, kākrī; cock, kūkṛā; hen, kākṛī; bull, dāmā; cow, ḥāzū; he-goat, āzū, ājj; she-goat, bākhār, bākkār.

There are a large number of loan-words from Hindi or Urdu. Some are taken without change, some are more or less disguised, but all, once they have been given a place in the language, are treated as regular Kānaurī words. Examples:—

Verbs: sōmzēāmu, explain; Hindi, sāmjhānā: bōnēāmu,
make; H. bānānā: ūḍēāmu, make fly; H. ūṛānā: tsālēāmu, graze; ? H. cārānā.

Nouns: yhād, remembrance; H. yād: bōrshān, year; H. bārās: bāits, bāēts, brother, sister; H. bhāī, brother: nāmān, name; H. nām: pūšṭin, back; Urdu, pūšt: khārts, expense; U. khārch.

Other words: bārābāl, always; U. bārābār, regular: zāmī, collection; U. jāmā: bāira, outside; U. bāhīr: nēūra, near; Panjabi, nērē.

Examples of those unaltered are; kāl, famine; māl, property; zīn, saddle; mūlk, country. Many other examples of loan-words might be adduced.

It is noticeable that a cerebral letter in the original word is sometimes changed, although Kānaurī has cerebrals. Cf. dīhār, day; Panjabi, dīhārā: nēūra, near; P. nērē: bādō, very; H. bārā: bōdī, much, very, from Simla Hills bōhrī, is not an example, for the r in bōhrī is not cerebral. This change is not always made; cf. ūḍēāmu, make fly, from urānā, P, ūḍānā: bōṭā tree, from būṭā: in pūšṭin, back from pūṣht, the t of the H. pīṭh has been introduced; cf. Skt. pṛṣṭha.

Nouns

Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. rān, horse.</td>
<td>rānau.</td>
</tr>
<tr>
<td>Gen. rānu.</td>
<td>rānau.</td>
</tr>
<tr>
<td>Dat. rānu zōn.</td>
<td>rānauntu.</td>
</tr>
<tr>
<td>Abl. rānu dōāch.</td>
<td>rānaun dōāch.</td>
</tr>
<tr>
<td>Agent rāūns.</td>
<td>rānaus.</td>
</tr>
<tr>
<td>Nom. azh. ajj, goat.</td>
<td>azhē.</td>
</tr>
<tr>
<td>Gen. azhu.</td>
<td>azhēn.</td>
</tr>
<tr>
<td>Dat. azhu zōn.</td>
<td>azhēntu.</td>
</tr>
<tr>
<td>Abl. azhu dōāch.</td>
<td>azhēn dōāch.</td>
</tr>
<tr>
<td>Agent azhēs.</td>
<td>azhēs.</td>
</tr>
</tbody>
</table>
Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kim, house.</td>
<td>kimé.</td>
</tr>
<tr>
<td>Gen. kimū.</td>
<td>kimēn.</td>
</tr>
<tr>
<td>Dat. kibā.</td>
<td>kimēntu.</td>
</tr>
<tr>
<td>Abl. kibāzh.</td>
<td>kimēn pāzh.</td>
</tr>
<tr>
<td>Nom. pālā, shepherd.</td>
<td>pālā.</td>
</tr>
<tr>
<td>Gen. pālān.</td>
<td>pālān, pālāntu.</td>
</tr>
<tr>
<td>Dat. pālāntu.</td>
<td>pālāntu.</td>
</tr>
<tr>
<td>Abl. pālān dōāch.</td>
<td>pālān dōāch.</td>
</tr>
<tr>
<td>Agent pālas.</td>
<td>pālas.</td>
</tr>
</tbody>
</table>

Feminine.

| Nom. cimē, daughter. | cimē. |
| Gen. cimēu. | cimētu. |
| Dat. cimē pōū. | cimētu. |
| Abl. cimēū dōāch. | cimē dōāch. |
| Agent cimēs. | cimēs. |

rīns, sister, has gen. rīnzū, abl. rīnzū dōāch, etc.

Pronouns

1st Person.

| Nom. gō, gū, I. | kishū. |
| Gen. aū. | kishū. |
| Dat. aū zōū. | kishū zōū. |
| Abl. aū dōāch. | kishū dōāch. |
| Agent gō. | kishū. |

DUAL

| Nom. nisī, he and I. | kashū, thou and I. |
| Gen. nisīū. | kashū. |
| Dat. nisī pōū. | kashū zōū. |
| Abl. nisīū dōāch. | kashū dōāch. |
| Agent nisī. | kashū. |

2nd Person.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. kā'.</td>
<td>kisi.</td>
<td>kī.</td>
</tr>
<tr>
<td>Gen. kan.</td>
<td>kisiū.</td>
<td>kin.</td>
</tr>
<tr>
<td>Dat. kan zōū.</td>
<td>kisiū pōū.</td>
<td>kin zōū.</td>
</tr>
<tr>
<td>Abl. kan dōāch.</td>
<td>kisiū dōāch.</td>
<td>kin dōāch.</td>
</tr>
<tr>
<td>Agent kā'.</td>
<td>kisi.</td>
<td>kī.</td>
</tr>
</tbody>
</table>
3rd Person.

**Singular**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Abl.</th>
<th>Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nau, nō, that, he, she.</td>
<td>nōū.</td>
<td>nō pū.</td>
<td>nōū dōūch.</td>
<td>nōū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>nōū.</td>
<td>nōgaun.</td>
<td>nōgaun.</td>
<td>nōgaun dōūch.</td>
<td>nōgaun.</td>
</tr>
<tr>
<td>Dat.</td>
<td>nō pū.</td>
<td>nōgaun.</td>
<td>nōgaun.</td>
<td>nōgaun dōūch.</td>
<td>nōgaun.</td>
</tr>
<tr>
<td>Abl.</td>
<td>nōū dōūch.</td>
<td>nōgaun dōūch.</td>
<td>nōgaun dōūch.</td>
<td>nōgaun dōūch.</td>
<td>nōgaun dōūch.</td>
</tr>
<tr>
<td>Agent</td>
<td>nōū.</td>
<td>nōgaun.</td>
<td>nōgaun.</td>
<td>nōgaun dōūch.</td>
<td>nōgaun.</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Abl.</th>
<th>Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>zhū, this.</td>
<td>zhū.</td>
<td>zhū pū.</td>
<td>zhū dōūch.</td>
<td>zhū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>zhū.</td>
<td>zhugau.</td>
<td>zhugau.</td>
<td>zhugau dōūch.</td>
<td>zhugau.</td>
</tr>
<tr>
<td>Dat.</td>
<td>zhū pū.</td>
<td>zhugau.</td>
<td>zhugau.</td>
<td>zhugau dōūch.</td>
<td>zhugau.</td>
</tr>
<tr>
<td>Abl.</td>
<td>zhū dōūch.</td>
<td>zhugau dōūch.</td>
<td>zhugau dōūch.</td>
<td>zhugau dōūch.</td>
<td>zhugau dōūch.</td>
</tr>
<tr>
<td>Agent</td>
<td>zhūs.</td>
<td>zhugau.</td>
<td>zhugau.</td>
<td>zhugau dōūch.</td>
<td>zhugau.</td>
</tr>
</tbody>
</table>

hāt(t), who? has gen. hāt(t)ū, abl. hāt(t)ū dōūch, ag. hāt(t)is, nom. pl. hāt-

chōg is what? It is pronounced with cerebral ch.

chī mā, not anything, nothing; chōgyān, choogyān, choggyān, whatever.

There are no relative pronouns in Lower Kānaurī. The interrogative pronouns are used instead. The interrogative pronouns are used also for indefinite pronouns and in negative phrases like “no one”, “nothing”.

ānū, own, corresponds to the Hindi āpnā.

**Adjectives**

Comparison is expressed by means of the word āzh, ōzh, ōjḥ; thus, dhāmk, good; zhū āzh dhāmk, better than this; tsāī āzh dhāmk, better than all, best. This is the ablative ending ch in its full form.

The ending -sk indicates manner, as nēsk, like this; hālisk, like what? tē is how many? teūn, as many; nīa, so many; tsāī, all; ātsāb, gāto, few. For ānū, own, see above.

**Adverbs**

**Time**

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>hōtsēi, now.</td>
<td>tōrō, to-day.</td>
</tr>
<tr>
<td>tērābē, terbē, when.</td>
<td>nāb, to-morrow.</td>
</tr>
<tr>
<td>tērābēān, whenever.</td>
<td>rōmī, day after to-morrow.</td>
</tr>
</tbody>
</table>
pāi, on the fourth day.   mōr, yesterday.
ēi, on the fifth day.   rī, day before yesterday.
ceēi, on the sixth day.   mūhūrē, on the fourth day back.

Place
zhūā', zhūā', here.   dər, far.
dūā, dhuā, there.   warko, far.
zhōāch, hence.   bāira, outside.
hām, where.

Other Adverbs
chā, why?   hāzuūu, quickly.
The ch in chū is cerebral.

The Conjugation of the Verb

Infinitive.—The infinitive ends in -mū or -mu. The root is found by taking off this ending.

Imperative.—The imperative is the root. Some roots ending in a vowel or n add or substitute t: ket, give, from kēmū; tsūt, tie, from tsūnmu; tōšt, bring out, from tōnmu. Some roots in -i add -u, as niū, remain from nīmū; khīū, look, from khīmū.

Future.—The future is formed by adding -ādk to the root. Roots ending in -ā add -ōdk; as zāōdk from zāmū, eat; sōmēāōdk from sōmēamū, cause to understand.

Some verbs whose roots end in a vowel insert p before the future ending; thus, bāumū, go, kēmū, give, have bāupādk, kēpādk.

Some with roots ending in n also insert p, changing the n to t or d and sometimes making slight vocalic changes, as: tūnmū, come; tuťpādk : lēnmū, speak; lōdpādk : kūnmū, call, kutpādk; rōshīnmū, get angry, rōshītpādk.

There is little difference in the pronunciation of t and d when followed by a surd letter in the same syllable.

Roots ending in ci drop the i, as hūcādk from hūcimū, become.
In rāṇmū, give, the n is erratic and generally becomes n in the future and other tenses.

bāṇmū, go, has a contracted future in addition to the other, baukt, bāun, bauk, etc. This may have the sense of an immediate future, the uncontracted form referring to a time more remote.

Present Indicative and Imperfect.—The present indicative is formed by adding ā or ō to the root and conjugating with the present of the verb subst. dūk. The imperfect is similarly formed with the past of the verb subst. dūgik. Verbs which insert the p in the future insert it also in the present indicative and imperfect. They do not take ō before the verb substantive, but keep to ā: tānmmū, come, has tātpādūk, etc. Roots ending in ci omit the i.

Occasionally the other verb substantive is used, as lantōdk, I am doing; bauktōdk, I am going; bauktō, he is going.

Past.—The past tense is formed by adding gyidk, gidk, kyidk, or kidk to the root. Verbs which insert p in the future take kidk as the past tense ending and drop the p, and those of them which have t or d before the p retain this letter though they drop the p: bāukidk, went, from bāṇmū; rōshikidk, got angry, from rōshīnmū; lādkidk, spoke, from lānmmū. The verb subst. tādk takes kyidk, tōtkyidk, I was. shūmū, slay, is an exception and retains the p, shūpkidk, I slew.

Other verbs have gyidk or gidk, n sometimes changing to ŋ before the g. Exception, dāmu, happen, become; past, dākidk.

Some verbs have a contracted past—generally in addition to the ordinary past: nīmū, remain, nīdk and nīgikd; kēmū, give, kēdk and kēkidk; kārnū, bring, kārg and kārgidk; dēmū, go, dēdk; shīmu, die, shīēdk.

Roots ending in ci retain the i, as dakcigidk, remained from dākcīmu. gidk and kidk are generally pronounced with a slight y sound almost like gyidk, kyidk.
There is another very common form of the past which I have noticed only in the 3rd sing. and plur. It ends in mig and mige, thus: tānumig, he saw; uēnmige, he wasted; thāsmig, he heard; ūđēāmig, he wasted; ēmig, he asked. Sometimes this is used along with one of the verbs subst. shēnmik tō, he sent, he has sent; shēnmik tāsh, they sent, they have sent, g being euphonically changed to k before the surd t. The form in mig is that of the Central Kānauri infinitive.

**Participles.**—Conjunctive participle made by repeating the root: dōndan, having fallen; baubau, having gone.

Verbs whose roots end in ŋ sometimes omit the ŋ, as lāla, having spoken, from lānmū; kuku, having called, from kūnmū; tānmū, come, has tuttu. Roots in ci omit the i.

When the root has more than one syllable only the second is repeated, as thurirī, from thurinmu, run; rōshishi, having got angry, from rōshinmu.

**Continuative or Frequentative.**—The same with ṃ added to the root; dōndanō, having kept on falling or fallen repeatedly; hācō hācō, having kept on becoming or become frequently; cf. Hindi gir girke, hō hōke.

By adding āsī to the root we get the idea of while doing or upon doing a thing. The root takes the same form as for the future, verbs inserting p (tp, dp) for the future do so also here; hānāsī, while beating; baupāsī, while going; tūtpāsī, while coming.

Verbs with roots ending in ā take āsī, sōmzēāāsī, while causing to understand, from sōmzēāmū.

dakcimu, remain, has dakcisi, and gyāmig, wish, has gyausī.

The agent is made by adding ūē or tseē to the root. Verbs which insert p in the future take tseē, as kētsēē, giver, about to give, from kēmū; latsēē, from lānmū, speak; but deēē, goer, from dēmū; sōmzēāēē, causer to understand, from sōmzēāmū; khīzēē, seer, from khīmū;
zāzēā, eater, from zāmū; riñzēā, sayer, from riñmu; unzēā, taker, from unmū; hācimu, become, and dācimu, remain, have hācizēā and dācizēā. nīmū, remain, and dāmū, happen, become, take tseā-nītsēā, dātseā.

Verbal Noun.—The verbal noun is the same in form as the root. Verbs whose roots end in a vowel add m to the root; thus, from hañmu, beat, lanmū, do, zāmū, eat, we get the verbal nouns hañ, lān, zām. The verbal noun is used with gyāmīg to express advisability. See under compound verbs.

Passive.—The passive is not much used, but when required is formed by inserting shī after the root; thus, yōñmu, nourish; yōñshimu or yōkshimu, to be nourished; phīkēāmu, to spit; phīkēāshimu, to be spit out; tśūmmu, hold; tśūmshimu, to be held, to fight. This shows a reciprocal sense.

The passive or stative participle ends in shīs. From the two verbs just mentioned the passive participles are yōkshīs, phīkēāshīs. Verbs whose roots end in sh or c often receive a kind of middle sense and always have this participle; thus, hācis, from hācimu, become, and tōshīs, from tōshmū, sit, tōshīs meaning in the state of having sat, i.e. seated, and hācis, in the state of having become; cf. ancis, having risen; chākshīs, having met (intrans. with dative). This participle may be used for the past tense. It corresponds to the Hindi mārā huā, baǐthā huā.

**Verb Substantive**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tōdk, tōtk, I am.</td>
<td>1. tōnmiń, thou and I am.</td>
<td>1. tōnmiń, we are.</td>
</tr>
<tr>
<td>2. tōn, thou art.</td>
<td>1. tōsīń, he and I are.</td>
<td>2. tōi, you are.</td>
</tr>
<tr>
<td>3. τau, tō, he or she is.</td>
<td>2. tōc, you two are.</td>
<td>3. tōsh, they are.</td>
</tr>
</tbody>
</table>
 Negative of the above  

1. maïk.  
   1. maïmiïn, thou and I.  
2. maïn.  
   1. maïsiïn, he and I.  
3. maïk.  
   2. maïc, you two.  

Past.  
1. töt-kyidk, I was.  
2. -kyin.  
3. -k.  

Negative  

1. maïkyidk.  
2. maïkyin, etc., regular.  

There is another form of the verb substantive, as follows:—

Present.  
1. dûk.  
   1. dûmiïn.  
2. dûn.  
   1. dûsiïn.  
3. dû.  
   2. dûc.  

Past.  
1. dûgik.  
2. dûgin.  
3. dûg.  

Future.  
1. dⁿnâdk.  
   1. dⁿnänmiïn, thou and I.  
2. dⁿnân.  
   1. dⁿnäsiïn, he and I.  
3. dⁿnâd.  
   2. dⁿnâc, you two.  

Imperative  

dⁿu.  
dⁿc.  
dⁿni.  

Present indicative.  

1. dⁿnâ-dûk.  
2. -dûn.  
3. -dû.  

Negative.

| 1. mà dْnğ. | 1. mà dْn-min. | 1. mà dْn-min. |
| 2. mà dْn. | -siń. | -i. |
| 3. mà dْn. | -c. | -sh. |

Imperfect.

| 1. dْnádْnú-gık. | 1. -ginmin. | 1. -ginmin. |
| 2. -gin. | 1. -gisin. | 2. -gi. |
| 3. -g. | 2. -gič. | 3. -gish. |

Past.

| 1. dْn-gyid珑. | 1. -gyinmin. | 1. -gyinmin. |
| 2. -gyin. | 1. -gyisin. | 2. -gyi. |
| 3. -g. | 2. -gyic. | 3. -gē. |

Participles.

dْn doğal, having fallen; dْnødْnú, having kept on falling, or fallen repeatedly; dْnásí, while falling.
Agent dْnżéé, faller, about to fall.

háčimם, become

Fut. háčad珑, like dْnád珑.
Neg. mà hácig.
Imperat. háć. háćic. häcǐ.
Neg. thác. thŹćic. thǎi.
Pres. háčad珑úk.
Imperf. háčad Lugık.
Past háćigyid珑.
Part. háčče, having become; háće háče, having kept on becoming; hácıíc, while becoming; hácıızéé, becoming, or about to become.

nǐmuí, remain

Fut. nǐad珑, etc., regular.
Neg. ma nǐk.
Imperat. nǐū. nǐć. nǐ.
Pres. nǐád珑k.
Imperf. nǐád Lugık.
Past, nįgid珑 or nǐd珑.
Part. nĩnǐ, nĩúşí.
Agent, nǐtséé.
toshmū, sit

Fut. toshādk.
Neg. mā toshīg.
Imperat. tōshic. tōshī.
Pres. toshādūk.
Imperf. toshādūgik.
Past, toshgidk, toshīgidk.
Part. tōshīs, while remaining.

hānmū, beat

Fut. hānādk.
Neg. mā hān.
Imperat. hān, etc.
Pres. hānōdūk.
Imperf. hānōdūgik.
Past, hāngidk.
Part. hānān, hānāsī.
Agent, hānzēā.

zāmū, eat

Fut. zāōdk.
Neg. mā zāk.
Pres. zāōdūk.
Imperf. zāōdūgik.
Past, zāgids.
Part. zāza, zāosī.
Agent, zāzēā.

tūnmū, drink

Fut. tūnādk.
Pres. tūnōdūk.
Imperf. tūnōdūgik.
Past, tūngidk.
Part. tūntūn, tūnāsī.
Agent, tūnzēā.

rānmū, give

Fut. rānādk.
Neg. mā rāng.
Pres. rānōdūk.
Imperf. rānōdūgik.
Past, rāngidk.
Part. rānrīn, rānāsī.
Agent, rānzēā.

unmū, take

Fut. unādk.
Neg. mā ūng.
Pres. unōdūk.
Past, ungidk.
Part. unun, unāsī.
Agent, unzēā.
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\[ riñmā, \text{ say}\]

Fut. \[ riññādk. \] Past, \[ riñgídäk. \]
Neg. ma \[ riñg. \] Part. \[ riñriñ, riñāsī. \]
Pres. \[ riñōdāk. \] Agent, \[ riñzeā. \]

\[ lanmā, \text{ do}\]

Fut. \[ lanñādk. \] Past, \[ langídäk. \]
Neg. ma \[ lang. \] Part. \[ lanlan, lanāsī. \]
Pres. \[ lanōdāk. \] Agent, \[ lanzeā. \]

\[ nēmā, \text{ know}\]

Fut. \[ nēñādk. \] Pres. \[ nēñdāk. \]
Neg. ma \[ nēk. \] Past, \[ nēgídäk. \]

\[ kārmā, \text{ bring}\]

Fut. \[ kārñādk. \] Past, \[ kārgídäk, kārg. \]
Neg. ma \[ kārg. \] Part. \[ kārkār, kārāsī. \]
Pres. \[ kāroñādk. \] Agent, \[ kārzeā. \]

\[ kēmā, \text{ give}\]

Fut. \[ kēpāñādk. \] Past, \[ kēkídāk or kēdāk. \]
Neg. ma \[ kēik, mā kēk. \] Part. \[ kēkē, kēpāsī. \]
Pres. \[ keōñādk. \] Agent, \[ kētseā. \]

Imperf. \[ keōdūgik. \]

\[ baumā, \text{ go}\]

Fut. \[ baupāñādk, \text{ etc.}, \text{ regular, or as follows}:-\]

1. \[ bau-ñāk. \] 1. \[ -miñ. \] 1. \[ -miñ. \]
2. \[ -n. \] 1. \[ -siñ. \] 2. \[ -ī. \]
3. \[ -k. \] 2. \[ -c. \] 3. \[ -sh. \]

Neg. māg or mā baun, Past, \[ būukidāk. \]
mā baun, mā baun, etc Part. \[ baubau, baupāsī. \]
Pres. ind. \[ būupāñādk. \] Agent, \[ bautseā. \]
Imperf. \[ būupādūgik. \]

\[ phyōmā, \text{ take away}\]

Fut. \[ phyōpāñādk. \] Past, \[ phyōkidāk. \]
Neg. ma \[ phyōg. \] Part. \[ phyōphyō, phyōpāsī. \]
Pres. \[ phyōpāñādk. \] Agent, \[ phyōtseā. \]
gyāmū, wish

Pres. gyāpādūk. Agent, gyātsēā.
Part. giausī, on wishing.

shāmū, slaughter, kill

Fut. shāpādk. Pres. shāpādkū.
Imperat. shāpt, plur. shubī.
Past, shāp-kidk; 2nd sing. -kin; 3rd sing. shāmik or shumiktō; 1st plur. shup-kinmin; 2nd plur. -ki; 3rd plur. shumige.

shunmū, become alive

Past, shūngidk.

lānmu, speak

Fut. ladpādk. Past, ladkidk.
Neg. mā ladk. Part. lāla, lātpāsī.
Pres. ladpādūk. Agent, lātsēā.

tānmū, come

Fut. 1. tūtpā-tk or tutpā-tp 1. -nmin. 1. -nmin.
2. -n. 1. -siṇ. 2. -i.
3. -d. 2. -c. 3. -sh.
Neg. mā tūtk or tutk, etc.
Imperat. zhār. zhiric zhiri.
Neg. tha zhār.
Pres. ind. tūtpādūk.
Imperf. tūtpādūgik or tūtpādūgik.

Part 1. tūt-kidk or tut-kidk.

Past 1. tūt-kidk or 1. -kīnmin. 1. -kīnmin.
2. -kin. 1. -kisiṇ. 2. -kī.
3. -k. 2. -kīc. 3. -kī.
Part. tuttā, having come; tutpāsī, while coming.
Agent, tutseā.

kūnmū, call

Fut. kutpādk. Part. kuku, kutpasī.
Pres. kutpādūk. Agent, kutsēā.
Past, kutkidk.
roșhînmu, take a huff, be angry

Fut. roșhitpûdk. Part. roșhitpâsi.
Pres. roșhitpâdûk. Agent, roșhitseâ.
Past, roșhitkidk; 3rd sing.
roșhidk; 3rd plur.
roșhidkê.

dêmû, go

Fut. dêâdk. Part. dêpâsi.
Pres. dêôdûk. Agent, dêzeâ.
Past, dêdk; 2nd sing. dên;
3rd sing. dêg (the rest
like tetk, I was).

dakcimû, remain

Fut. dakcâdk. Part. dakcisî.
Past, dak-cigidk; 2nd sing. Agent, dakcizeâ.
cigin; 3rd sing. cig, etc.

emû, ask

Past, égidk; 3rd sing. emig; 3rd plur. émige.

dâmû, happen, become

Fut. dâôdk. Part. dâda, dâosî.
Pres. dâôdûk. Agent, dâtsêâ.
Past, dâkidk; 3rd sing.
dâk; 3rd plur. dâkê.

sômzêâmû, explain, cause to understand

Fut. sômzêâôdk. Part. sômzêâosî.
Pres. sômzêâôdûk. Agent, sômzêâzeâu.
Past, sômzêâgidk.

tauîmu, see

Past, tauîgidk; 3rd sing. tauîmig.

khîmu, see

Fut. khîâdk. Past, khîgidk.
Imperat. khîû. Part. khîûsî.
Pres. khîôdûk. Agent, khîzeâ.
LOWER KANAURI

\[\text{thūrīnmu}, \text{run}\]
Part. \(\text{thūrīri}, \) having run.

\[\text{grīnmū}, \text{be satisfied}\]
Part. \(\text{grīkgrī} \) (for \(\text{grīggrī} \)). Agent, \(\text{gristēā} \) (for \(\text{gritsēā} \)).

\[\text{pōrēnmū}, \text{be obtained}\]
Past, \(\text{pōridgidk}; \) 3rd sing. \(\text{pōridk} \).

**Compound Verbs**

Necessity is expressed by the infinitive with the verb substantive.

\[\text{zāmū dūgidk}, \text{I had to eat;} \text{ zāmū dūk}, \text{I have to eat.}\]

\(\text{hōnmu dūg}, \text{he had to beat;} \text{ hōnmu ḏū, he has to beat.}\)

There is also a peculiar form which is used for the 1st sing. in the past tense. It is the same as the verbal agent with \(\text{adk} \) substituted for \(\text{ēā} \), thus: \(\text{zāzadk}, \text{I had to eat;} \text{ bautsadk}, \text{I had to go;} \text{ lanzadk}, \text{I had to do;} \text{ tutsadk}, \text{I had to come.}\) The ordinary form mentioned above is also of course correct for the 1st sing. The sense of necessity is sometimes weak, and the expression in both forms often means only "it was my, his, etc., intention to do so and so", and sometimes it indicates little more than ordinary sequence of events, as \text{gā mā dānzadk}, I was not going to fall, I should not have fallen. See above on Conditional Sentences.

Advisability is rendered by the verbal noun with \(\text{gyāmig}, \) from \(\text{gyāmu}, \) wish; \(\text{gyāmig} \) literally means "wished". The same form is used in Central Kānauri, where, however, the form is an infinitive. When \(\text{gyāmig} \) governs a verb the verb appears ordinarily in its root form.

\[\text{tī tūn gyāmig}, \text{it is advisable to drink water.}\]

\[\text{nōu hūn gyāmig}, \text{him to beat is advisable (one should beat him).}\]

\[\text{khaē zām gyāmig}, \text{one should eat bread.}\]

\[\text{aṅ haupāṅ rigra gyāmig}, \text{my father-to servants are advisable (my father wants servants).}\]
romi' ḍanzən shūm kūlī gyāmig, the-day-after-to-morrow me-to three qulis (coolies) are-advisable (I want three coolies the day after to-morrow).

cōṛi mū lan gyāmig, theft not to-do is-advisable, one should not steal.

Sometimes for gyāmig we find gyāts, which ordinarily means desirous.

nāh tūn gyāts, to-morrow to-come is-advisable (one ought to come to morrow).

**Numerals**

1. ṭidd.
2. nish.
3. shūmm.
4. pū.
5. nā.
6. ṭugg.
7. stīsh.
8. rāī.
9. zgūī.
10. sāī.
11. sūd.
12. s'nish.
13. sōrūm.
14. sōpū.
15. soṇā.
16. sōrūk.
17. sōstīsh.
18. sōrāī.
19. sōzgūī.
20. nīzā'.
21. nīzā ṭidd.
22. nīzā nish.
23. nīzā sāī.
24. nīzā sūd.
25. nīzā sōrūk.
26. nīzā sōstīsh.
27. nīzā sōrāī.
28. nīzā sōzgūī.
29. nīzā sōrūm.
30. nīzā sōrūk.
31. nīzā sōstīsh.
32. nīzā sōrāī.
33. nīzā sōrūm.
34. nīzā nīzā'.
35. nīzā nīzā sāī.
36. nīzā nīzā sūd.
37. nīzā nīzā sōrūk.
38. nīzā nīzā sōstīsh.
39. nīzā nīzā sōrāī.
40. nīzā nīzā sōzgūī.
41. nīzā nīzā sōrūm.
42. nīzā nīzā nīzā'.
43. nīzā nīzā nīzā sāī.
44. nīzā nīzā nīzā sūd.
45. nīzā nīzā nīzā sōrūk.
46. nīzā nīzā nīzā sōstīsh.
47. nīzā nīzā nīzā sōrāī.
48. nīzā nīzā nīzā sōzgūī.
49. nīzā nīzā nīzā sōrūm.
50. nīzā nīzā nīzā nīzā'.
51. nīzā nīzā nīzā nīzā sāī.
52. nīzā nīzā nīzā nīzā sūd.
53. nīzā nīzā nīzā nīzā sōrūk.
54. nīzā nīzā nīzā nīzā sōstīsh.
55. nīzā nīzā nīzā nīzā sōrāī.
56. nīzā nīzā nīzā nīzā sōzgūī.
57. nīzā nīzā nīzā nīzā sōrūm.
58. nīzā nīzā nīzā nīzā nīzā'.
59. nīzā nīzā nīzā nīzā nīzā sāī.
60. nīzā nīzā nīzā nīzā nīzā sūd.
61. nīzā nīzā nīzā nīzā nīzā sōrūk.
62. nīzā nīzā nīzā nīzā nīzā sōstīsh.
63. nīzā nīzā nīzā nīzā nīzā sōrāī.
64. nīzā nīzā nīzā nīzā nīzā sōzgūī.
65. nīzā nīzā nīzā nīzā nīzā sōrūm.
66. nīzā nīzā nīzā nīzā nīzā nīzā'.
67. nīzā nīzā nīzā nīzā nīzā nīzā sāī.
68. nīzā nīzā nīzā nīzā nīzā nīzā sūd.
69. nīzā nīzā nīzā nīzā nīzā nīzā sōrūk.
70. nīzā nīzā nīzā nīzā nīzā nīzā sōstīsh.
71. nīzā nīzā nīzā nīzā nīzā nīzā sōrāī.
72. nīzā nīzā nīzā nīzā nīzā nīzā sōzgūī.
73. nīzā nīzā nīzā nīzā nīzā nīzā sōrūm.
74. nīzā nīzā nīzā nīzā nīzā nīzā nīzā'.
75. nīzā nīzā nīzā nīzā nīzā nīzā nīzā sāī.
76. nīzā nīzā nīzā nīzā nīzā nīzā nīzā sūd.
77. nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrūk.
78. nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōstīsh.
79. nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrāī.
80. nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōzgūī.
81. nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrūm.
82. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā'.
83. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sāī.
84. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sūd.
85. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrūk.
86. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōstīsh.
87. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrāī.
88. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōzgūī.
89. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrūm.
90. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā'.
91. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sāī.
92. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sūd.
93. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrūk.
94. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōstīsh.
95. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrāī.
96. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōzgūī.
97. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sōrūm.
98. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā'.
99. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sāī.
100. nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā nīzā sūd.

It will be seen from the above that the numbers are very regular.
Prepositions
(Nearly all govern the genitive.)

ni̱m, ni̱ms, after, behind (gen.).
čm, čms, before, in front of (gen.).
nēorā, near (gen.).
stān, up to.
zā, up to, as far as.
tāte, for sake of, on account of, because of (gen.).

den, upon (gen.).
-pa̱n, -pa, -p, ba, -za̱n, to, in, etc. (gen.).
dōā′, near, with (gen.).
dōāch (compounded of dōā′ and ch, from), from (gen.).
chān, under (gen.).
rān, along with (gen.).

Conditional Sentences

The protasis is the root of the verb with the conditional particle mā; the apodosis varies according to the sense. For the past conditional apodosis the form of the verb expressing necessity is generally used. Examples:—

ka tūnma ġū kanzān paisā kēpādk, thou come-if, I thee-to paisa will give (if you come I will give you a pice).
ka zhū kāmān lānma ġū paisa rānādk, if you do this work I will give (someone else) a pice.
ka zhū kāmA n chīmā lānma ġū paisa mā kēk, thou this work nothing do-if (i.e. if you do not do this work) I will not give you a pice. chīma, something-not, corresponds to Hindi kūcch nāhī.
ka tūnmā ġū kanzān paisa kētsādk or kēmu ḍūgidk, if you had come I should have given you a pice. The apodosis might be nō paisa kēmu ḍūg, he would have given a paisa. See next paragraph.
The Prodigal Son

idd mīā nish chaṇē ḍū: zigits chaṇēs āno
one man-of two sons are: little son own
baurān lānmig, "kan māl chōgyān ān
father-to said, "thy property-of whatever my
hisāū tutpad ānzān ket." Dōs ānō māl
part will-come me-to give." He own property
kānmig. itsāb dīhārē nīūm zikē chaṇēs tsāī
divided. Few days after little son all
ipānī zāmī lānmig, dār warkō bauke: dhūā
one-to together made, far far went: there
āṇēntū māl māz kāmān lānlān tsāī
own property evil work having-done all
wēnmuṅē: kharts spyākṣhis dō mālkau kāl
wasted: expense wasted that country-in famine
bauktō, gātā hācig. dō mālkō idd nīzēn
went, small became. That country-of one dweller
dōū bauktō, dōs ānū rimeṇ-pā suṅgrā rōānmā
near went, he own fields-to pigs to-graze
shēnmiktō: dōs gyāpādū suṅgrāū phikēšhīzau
sent: he wishing-is pigs-of left
shēṭō zāzā ghriṃnmū gyāts tātk, hātisi
husks having-eaten satisfied-to-be wishful was, anyone
nōpān ma rāṇōḍūgē: tērābēūn yhād dég
him-to not giving-was: whenever remembrance went
dōpā lōnmig "ān bōnū dōā' tē rigrā
him-to said "my father near how-many servants
tshā nōgōs grik stān khāē zauṣh, ġū
are they being-satisfied up-to bread will-eat, I
zhōâ o̩nōn shēdâk: gu âncis âù bâù dōâ here hungry died: I having-risen my father near baupâdk nōp lâdpâdk ‘he âù bâù, kan will-go him-to will-say ‘O my father, thy Pârmēshūrâ gūnâ lantâdk, kan chañ nīmû God-of sin doing-am-I, thy son to remain lāik mā dâkçigidk, ka iidd ânzg nīm rigrâ tāc’.” worthy not I-became, thou one me-to servant place-me’.” nō wârkō tōt nō baus nōpâñ tâmûg nōs he far was his father him-to saw, he thūrīrī ânō rañpâ tsummûg. Chañēs âno having-run own neck-to held. Son own baupâñ lānûg: “he âù bâù kan Pârmēshūrâ father-to said: “O my father, thy God-of gūnâ lantâdk kan chañ nīmû lāik mā sin doing-am-I thy son to be worthy not dâkçigidk.” Baus râgrantâ lūnûg “tsoi ōzh I-became.” Father servants-to said “all than dhâmû gas kârī zhupâñ skâi, gupgâ prâtso good garment bring him-to put-on, hand-to finger-of kânnûts râni, bâño shpaunô râni, yōkshiz âzh ring give, foot-in shoe give, fat goat kârī shûbî, zâgâ kâhû hâcûmûg, chû zhu bring kill, having-eaten happy to-be, why this âù chañ shêshî tât hôtsê shûn, my son having-died was, now became-alive, bibi tōt hôtsê pôrîd “. nauû tēg having-gone was now was obtained ”. His big atē rinbâ tōt kimû nēörâ tûpāsî big-brother field-in was house near on-coming gâz bâzu wâz thasmûg: iidd rigrûpâñ singing playing-of sound heard: one servant-to
kuku émig "chög dāda?" nōs having-called asked, "what having-happened?" he ring kan bhāets tutk, kan baus yōkṣhīz said "thy little-brother came, thy father fat āzh slūmig nauū tāĩe dhāmāk rāzī khūsi goat killed that on-account-of good well happy chūkshīs". No rōshīshī kubō bō māg: met". He having-got-angry house-in go will-not-go: nōu bauū bāira baubau sōmzēaudū: nōs his father out having-gone explaining is: he ānū bau lānmīg "khiū hōtsē nīā bōrśhān own father-to said, "Look now so-many years kan palē langyīdk kā tērbē bākhārū māts mā thy service I-did thou ever goat's kid not kēkin gu ān kōndēā rān khūsi lānēdk, hōtsē gavest I my friends with happiness will-make, now kan chān tutu nōs kan mālā ūdēāmīg thy son having-come he thy property made-fly ka nauū tāĩe yōkṣhīz āzh slūpkin." thou him on-account-of fat goat killedst." ānū baus lānmīg "hē chān kā ta bārābāl Own father said, "O son thou then regularly ān rān tōn, chēgyāū ān tō kan tō, khūsī me with art, whatever mine is thine is, happiness lānmīg khūsī hācīmīg dhāmāk tāt (or langyāmīg to-do happy to-become good was (to-do fitting and hācīs gyāmīg), chā kan zhu bāz shīshī become fitting), why thy this brother having-died tāt hōtsē shūṅg, bībī tāt, hōtsē pōrīdk." was now lived, having gone was now met."

For notes see after the following sentences.
1. *Kan nāmān chōg dūn?* Thy name what is?
2. *Zhū rānā tē bōrshān bauktō?* This horse-of how-many years went? (How old?)
3. *Zhōāch Kāshmir zā tē wārk töttō?* Here-from Kashmir to how-much far is?
4. *Kan bāuū (baunu) kimē (kibē) tē chānē dū?* Thy father's house-in how-many sons are?
5. *Gē tōrō bādō wārkōzh winin tīrāk.* I to-day very far-from walking came.
7. *Aū kibē chōg rānu zīn tō.* My house-in white horse's saddle is.
8. *Naū pūshṭiūō zīn tsūt.* His back-on saddle tie.
10. *Nō dōkhānū den lanē zē tsālēaudūsh.* He hill on cows, goats grazing is.
11. *Nō bōṭānū chaṇ rānu dēn shōkshīs.* He tree under horse on riding is.
12. *Naū bāz ānū rīnzōjh tēg tāu.* His brother own sister than big is.
13. *Nōū maulān nīsh rūpēāz pó paulī tāu.* Its price two rupees four two-annas is.
15. *Nōpēn nō rupēā rān.* Him-to those rupees give.
17. *Nōpēn zān hānōhānō buškis tsūtsū tāā.* Him-to to having-continued-beating rope-with having-bound keep.
18. *Khāā ojh tī tōāth.* Well from water draw (sing.).
20. *Hātu chaṇ kan nīums τūtpādū?* Whose son thy behind comes?
21. *Ka hātā dóâch mōlān ungin?* Thou whom from (with) price tookest?

22. *Dēshānā sūkārū dóâch.* Village of banker from.

**Notes**

*Prodigal Son.*—*chaine dū* for *dūsh.* There is not much distinction between 3rd sing. and 3rd plur. in the verb. *ket,* give to me (or you). *rānmu* means give to a third person. *īpaṇī,* from *idd pāṇi,* into one (place). *bauktō,* contracted from *bauq,* went, and *tō,* is. *gātā hācīg,* small became, i.e. became hard up. *shēnmiktō* from *shēnmig,* sent, *tō,* is. *phīkēshīzau,* lit. what is spit out, gen. of pass. part. *phīkēshīs,* from *phīkēamu,* spit. *hātisī,* lit. who? used for “anyone”. *tāc,* place me, *c* is “*me*”, inf. *tācimu,* place me. *gūd-pa* for *gūd-pāṇi,* to the hand. *hācimig,* the form of infinitive found in the Standard dialect. *yōkshīz,* pass. part. from *yōnmu,* rear, nourish. *yōkshīz* for *yōkshīs,* which is for *yōnshīs.* *rīnbā* for *rīn-pa,* to or in the field. *dādā,* conj. part., having happened, for past tense. *nōs māl ādēamicig,* he made fly thy property, “he” used for “who”, demonstrative for relative.

*Sentences.*—1, *dūn* for *dū.* 4, *dū* for *dūsh.* 5, *bādō,* from Hindi *bārā,* with dental letter for cerebral or from *Kōci bōrī,* *bōhrī,* very. *wārkōzh,* *zh* or *ch* means “from”. 10, *tsālēaudāsh,* from *tsālēamu,* perhaps from Hindi *cārānā,* graze. 12, *rinzōjh,* *jh* for *zh* or *ch,* the ablative ending “from” to express comparison. The same ending appears in *khūā ŏjh,* from the well, in sentence 18. 15, *rān,* give to a third person, contrast with *ket* (above), give to me or you. 18, *tōaθh,* imperat. of *tōnmu,* bring out. 19, *pāt,* imperat. of *pamu,* walk.
VOCABULARY

Many words used in Lower Kānauri are loan-words from Kōcī and Hindi. The commonest are marked † below.

above, den, w. gen.
adviseable, gyāmīg, w. verbal noun; see "wish".
after, niūm, niūms, w. gen.
alive, become, shūǐmū.
all, tsāī.
along with, raŋ, w. gen.
always, bārābāl.
am, tādk, tātk, ūk; see grammar.
angry, become, rokshinmu, rōshinmu.
anna (two) bit, pauli; cf. Panjabi pauli, four annas.
things, chī.
arisé, āncimū; arise up, den āncimu.
arrive, bōnmū.
ask, ēmū.
ass, phōts.
back, n., pūshṭīn, pūshṭīn.
broad, khāē.
bear, n., hom.
be; see "am", "become".
beat, hōmū.
beautiful, dāmk(h), dhāmk(h); see "good".
because, tāīē, w. gen.
become, hācimu, dāmū; see "happen".
be, see "am", "become".
before, ōm, ōms, w. gen.
behind, niūm, niūms, w. gen.
beside, dōā, nēōrā.
big, tēg.
bind, tsūnmu.
bitch, kukrī.
blunt, ma rask.
body, dēān.
book, kātāb.
boy, chaū.
bring, kērmū.
broad, khāē.
brother, older than person spoken of, atē; younger than person spoken of, bāīts, bēāts; see "sister".
buffalo, maṅsh.
bull, dāmā; bullock, rād.
butter, mār; buttermilk, bōt.
call, kūnmū.
camel, āt.
cat (male), piūsh; (female), piūshi.
clean, āwāsh.
clever, hūshīār.
cock, kūkra.
cold, līsk.
come, tūnmū.
country, mālk.
cow, hāzh; collective plur. lanē.
daughter, čimē.
day, daytime, lāi; by day, lāi;
a day, dīhar†; see "to-day", "to-morrow".
die, shimū.
distant, warkō, dēr†
divide, kaūmu.
do, lānu.
dog, kūi (pronounced kwee); see "bitch".
drink, tānmu; cause to drink, stūnmu.
dwell, nīmū, toshmu.
ear, kānān.†
eat, zānnū; give to eat, khāe rānnū.
egg, lic.
eight, rāi; eight hundred, raīrā'.
eighteen, sōraī.
eighty, pū nīzā'.
eject, tonnū.
elephant, hathi.†
eleven, sid.
explain, sōmzēamu.†
eye, mīn.
face, stāū.
fall, dēnmu.
famine, kāl.†
far, warkō, dēr†; as far as, stāū, zā.
father, bāo.†
few, gāto, itsb.
field, riū, rim.
fifteen, soňā.
fifty, nīsh nīzā sāi.
fight, tsūmshimu; see "hold".
finger, prats.
fish, matshi.†
five, nā; five hundred, nārā'.
flee, bāumū.
foot, baun.
for, tàiš, w. gen.
fifty, nīsh nīzā'.
four, pū; four hundred, pūrā.
fourteen, sōpū.
fox, šiāl.†
from, dōāch.
(in) front of, ōm, ōms, w. gen.
fruit, shū, shō.
garment, gas, gen. gazū.
ghi, mār.
give (to me or you), kēmū; (to him or them), rānmū.
go, dēmū, baumū.
goat (he-goat), āzh, ājj; (she-goat), bākkār, bākhār†; collective plur., zē.
good, dāmk(h), dhāmk(h), dēwāsh.
graze, rōānmu.
hair, krā.
happen, dāmū; see "become".
happiness, khūsi.†
happy, khūsi.†
hand, gud.
he, nō, nau.
head, bāl.†
healthy, rāzi.†
hear, thāsmu.
hen, kūkri; see "cock".†
hence, zhōāch.
her, nōū.
here, zhōā', zhōā'.
high, rānkāh.
hill, dōkhān.†
his, nōū.
hold, tsūmμū; see "fight".
horse, rān(h).
hot, zhōg.
house, kim.
huff, take a, rokshinmu,†
   rōshinmu.
hundred, rā.
hungry, ònōn.
husband, dāts.
husks, shēto.
I, gū, gə.
if, -ma.
ignorant, lātā.
iron, rān.
jungle, dzāngāl.†
keep, tāmū.
kill, shumū.
kite, dānshūrā.
know, nēmū.
lazy, māz, māz.
learn, kūshīmu.
leopard, thār.
little, zigits, dzigits, gātō, zikĕ;
   a little, dākēts, dāmrē, thōra.†
live (dwell), nimū, tōshmū;
   (be alive), shuāmnū.
load, bārān.†
look, khīmū, tānuμ.
man, mū, chūāmī.
maize, zūār (Hindi jūār,
   millet).†
make, bōnēmū,† lanmū.
mare, rān(h).
meat, shē.·
meet, chūkshīmu.
milk, kherān.
mother, ao.†
moon, gōlsān.
much, bōdi†; see "very".
name, nāmān.†
near, nēōrā.†

necessary, verb subst. with
   infin.
neck, rān.
night, shupā.
nine, zgūī; nine hundred,
   zgūā′.
nineteen, sōzgūī.
ninety, pū nīzā′ sāi.
no, not, ma, w. imp. tha.
nose, stakūts.
nothing, chi ma.
now, hōtēi.

obtained, be, pōrēnmu,† chūk-
   shīmu; see "meet".
oil, telān.†
one, idd.
ought, gyāmīg, w. verbal noun.
our (thine and mine), kashū;
   (his and mine), nisū; our,
   plur., kishū.
outside, bāira.†
own, ānū.
part, hisāi.†
pen, kālām.†
piece, paisā.†
pig, suṅra.†
place, v. tr., tāmū.
plain, sōldā.
price, maṅān.†
property, māl.†
put, tāmū; put on (clothes),
   skāmū; put out, tōnmu.
quickly, hāzāū.

rain, lagdo.
read, pōrisnu.†
rear, v. tr., yōṁμū.
recognize, shēsmu.
remain, dākcimu.
remembrance, yhād.
ride, shókshimu.
river, sômâdrán; see “stream”.
ring, ka’âmits.
rise, âncimu; rise up, den âncimu.
run, thûrinimu; run away, baumû.
rupee, rupêa.
saddle, zin.
(for) sake of, tâiê.
satisfied, be, grinimu.
say, l’înu, ri’înu.
see, ta’înu, khîmu.
seed, biân.
seven, stîsâh; seven hundred, stîsh râ.
seventeen, sôstîsh.
seventy, shûm nîzâ sâi.
sharp, rask.
servant, rigrâ.
service, palê.
she, nô, nau.
sheep, khâs.
shepherd, pâlâ.
shoe, shpauno.
shopkeeper, sâükâr.
sin, gânû.
sister, riñs; older than person referred to, dâê; younger than person referred to, bâîts, bhâêts; see “brother”.
sit, toshmu.
six, tugg; six hundred, tugrâ.
sixteen, sôrûk.
sixty, shûm nîzâ.
slay, shûmû.
sleep, yánmu.
small, dzigits, zigits, zikê.
sound, wâz.
speak, ri’înu, l’înu.
spit, phîkêâmû.
star, kar.
stomach, pêtân.
storm, lân (different from lân, wind).
stream, gâdân; see “river”.
sun, win; sunshine, win.
sweet, thîg.
take, ânmû; take away, phyômû.
ten, sâî.
than, âzh, òzh, òjî.
that, pron., nô, nau.
then, dûa’, dhûa’.
they, nôgau.
thief, córa.

thirteen, sôrûm.
thirty, nîzâ’ sâi.
this, zhû.
thou, ka’.
three, shûmm; three hundred, shûmra’.
thy, kan.
tie, tsûnmû.
to, -pûn, -pû, -p, -bû, e’un w. gen., dûa w. gen.
to-day, tûrô.
to-morrow, nàb; day after—, rômî; day after that, pâî; fifth day, èê; sixth day, cêê.
tongue, lê.
tooth, gârê.
town, bûzâr.
tree, bûtân.
twelve, s’nîsh.
twenty, nîzâ’.
two, nîsh; two hundred, ni’râ’.
ugly, māz, māz.
under, chañ, w. gen.
understand, cause to, sōm-zēāmu.†
upon, den, w. gen.; up to, stān, zā.
upwards, den.
very, bādō,† Köci bōrī.
village, gaunyān,† dēshān.†
walk, pāmu.
wasted, be, spyukshimu.
water, tī.
way, om.
we (thou and I), kashū; (he and I), nīsī; we, plur., kishū.
well; see "health", "good".
what, chog; whatever, chogyān, chōgyān.
wheat, zōd.
when, tērbē, tērābē; whenever, tērābēān.
where, hām.
white, chōg.
who, hātt, hāt.
why, chū.
wife, tsētsī.
wind, laṇ; see "storm".
wish, gyāmu; see "ought".
with, beside, dōā; along with, raṅ, both w. gen.
woman, tsētṣīni.
worthy, lāik.†
write, cēmu.
year, bōrṣīn.†
yesterday, mōē; day before—, rī; day before that, mīaṅē.
you, dual, kisi; plur., ki.
your, dual, kisiū; plur., kin.
Far up the valley of the Böspa River, which enters the Sātlāj as a tributary on its left bank about 150 miles from Simla, are two villages called Chītkhūl and Rākshām. The inhabitants of these two villages speak a dialect of Kānaurī which is very different from other Kānaurī dialects, including Standard Kānaurī,—so different that it is not understood by people from any other part of Kānaur. In 1907 I met a few men from these villages and had an opportunity of collecting some notes on their dialect. As the dialect, which we may conveniently call “Chītkhūlī”, is, so far as I know, new to philologists, no apology is needed for reproducing the notes here. Although they are very meagre in extent and give only a slight idea of the grammar, they will serve the purpose of giving some conception of the speech itself and call the attention of philologists to its existence, so that students of language travelling in that region may be encouraged to obtain and publish a satisfactory account of the dialect. It should here be pointed out that another dialect, that of Upper Kānaur, called Thēbārskad, still awaits investigation. It is a remarkable fact that Chītkhūlī is confined to these two villages and is not spoken outside them. Similarly, another Tibeto-Burman language, Kānāshī, is spoken in the village of Mālāna in Kūlū and nowhere else.

The pronunciation is practically the same as in Standard Kānaurī or Lower Kānaurī. The final $k$ is more of a $k$ than in Standard Kānaurī, and so is always here printed $k$. For the same reason Standard Kānaurī words which are given for purposes of comparison are also made to end in $k$ and not $g$, in spite of the fact that in what I have elsewhere written on Standard Kānaurī I have printed $g$. 
The following paragraphs comprise brief notes on the grammar, forty-seven short sentences, and a small vocabulary.

Chitkhuli does not appear to have as many forms for declension and conjugation as other Kānaurī dialects, but doubtless there are many more than I had time to note.

Nouns make the accusative the same as the nominative. The only dative noted added -ū to the nominative, rānū, to a horse. aū, father, adds -ē for the genitive; mē, man, does not change for the plural. Contrary to the custom of Standard Kānaurī and Lower Kānaurī there seems to be no special agent form, the nominative being used in both nouns and pronouns.

Pronouns follow the usual Kānaurī type, but are perhaps simpler, as the plural is insufficiently differentiated from the singular. Thus, gā, I; kau, thou; yō, he or this; sū, sīgē, who? have the same forms in the plural. It is noteworthy that sā, who, is found also in Pūrik, though not in Kānaurī. I noticed some indications of duals in the personal pronouns, and exclusive and inclusive plurals in the 1st pers. pronoun, but further light is necessary.

The verb has a number of indeclinable forms, the present of the verb substantive and certain forms in the future and past remaining unchanged for all persons and both numbers. The past of the verb substantive adds -tēk' to the present form tō (shortened to tō), and is declined -tēk', -tēn, -te, the plural being probably the same.

The imperative singular is the root as in so many other Indian languages. The future has a declined form in -nōk' and an indeclinable in -ā (added to the root) or even the simple root itself. I am not sure of the difference in meaning, if any, between the two undeclined forms. It may have something to do with the negative, for in Kānaurī generally the forms in use with negatives are often contracted. The form in -nōk' conjugates thus: nōk', -nōn, -nō, the plural being apparently the same.
The past tense has an indeclinable form ending in -ī, and another, which changes for the different persons, ending in -kī; thus we have tāūdikī, saw (-en, -e), thasilikī, heard (-en, -e), rōdēkī, went (-en, -e). This last ending corresponds to the Standard Kānaurī ending -dākī, as in pōredakī, was obtained.

The common Standard Kānaurī and Lower Kānaurī endings for the future and past are—

- tokī.

Past, Standard Kānaurī, Lower Kānaurī, -gyidkī, -akī or -shidī.
- kyidkī.

In the sentences will be noticed taūcī, I saw, and thacī, I struck. This c may be as in Standard Kānaurī, the object “you”—I saw you, I struck you. A c also occurs in the imperative roc, go, which may have the same meaning as in Standard Kānaurī, i.e. it may indicate the second dual, “go ye two.” The s in das, give, may also have a special meaning.

**Nouns**

rān, horse
Gen. rān.
Dat. rānū.
Acc. rān.

aū, father
Gen. aūe.
Acc. aū.

mī, man, plur. mī.

**Pronouns**

1st Person

gā, I. plur. gā, we; (excluding thee?) nī.
āge, nī, nīē, my. dual, niniū, thou and I. nishi, he and I.

2nd Person

kan, thou. plur. kan, you. kā, thy.

3rd Person

yō, he, this. plur. yō, they, these. yō, his, of this.
Verbs

The verb substantive seems to be indeclinable in the present tense. The forms found are lēn, tā, tō, each of which means “am, is, are, art”, doing duty for all persons and both numbers.

Past, tōtēk', I was. tōtēk', we were.
   tōtēn, thou wast. tōtēn, you were.
   tōte, he was. tōte, they were.

Cf. Standard Kānaurī tok', I am; ton, thou art; to', he is, etc.; tokek', I was; token, thou wert; toke', he was, etc.

Lower Kānaurī, present, tādk, tōn, tō, etc.; past, tōtkyidk, tōtkyin, tōtk, etc.

Other verbs.—The chief forms which I noticed will be seen in the following table:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Future</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>sit.</td>
<td>pūs, p's.</td>
<td>pūs-, p's-nōk', pūsā, p'ssā.</td>
</tr>
<tr>
<td>drink.</td>
<td>tūn.</td>
<td>tūnnōk', tūnā. tū.</td>
</tr>
<tr>
<td>see.</td>
<td>taū.</td>
<td>taūnōk', taūnā. taṇdik', taṇi?</td>
</tr>
<tr>
<td>eat.</td>
<td>zaū.</td>
<td>zānōk', zā. zaī.</td>
</tr>
<tr>
<td>go.</td>
<td>rō, roc.</td>
<td>rō, rōā. rōdek', rōi.</td>
</tr>
<tr>
<td>come.</td>
<td>dyā.</td>
<td>tūnōk', tau, tōā. tūhi.</td>
</tr>
<tr>
<td>hear.</td>
<td>thas.</td>
<td>thasā. thasik', thai?</td>
</tr>
<tr>
<td>strike, beat.</td>
<td>give.</td>
<td>thā. thatek'.</td>
</tr>
<tr>
<td></td>
<td>das.</td>
<td>dā.</td>
</tr>
</tbody>
</table>

The forms given above for the future and the past seem to be indeclinable except those in which the 1st singular ends in k'. The conjugation of these is as follows:

1. tūnnōk', I will drink. tūnnōk', we shall drink.
2. tūnnōn. 2 and 3 probably the same as the singular.
3. tūnnō. 3

1. taṇdik', I saw. taṇdik', we saw.
2. taṇden, thou sawest. 2 and 3 probably the same as the singular.
3. taṇde, he saw.

Similarly are conjugated words like thasik', heard; thasik', thasen, thase; and thatek', struck; thatek', thaten, thate.
SEXTENCES

1. Gā dā mān. I will not give.
2. Gā rōa mān. I will not go.
3. Gā tūna mān. I will not drink.
5. Gā pūsā mān. I will not sit.
6. Gā thaci mān. I did not strike (you?).
7. Gā tana mān. I did not see (you?). Has ci in
   6 and 7 the force of 2nd plur. obj. as in Standard
   Kānauri?
8. Gā kūn zai. I ate bread.
10. Atē kūn zai. (My) brother ate bread.
11. Atē kūn zai mān. (My) brother did not eat bread.
12. Gā ma tāndik'. I did not see.
13. Gā ma thasiik'. I did not hear.
15. Gā Khōshyā mān. I am not a Kanet.
16. Gā dūā' tōtēk'. I was there.
17. Kan dūā' tōtēn. Thou wert there.
18. Yō dūā tōtē. He was there.
19. Gā nīshī mī dūā' tōtēk'. We-two men were there.
20. Nīnīn dūā' tōtēk'. We (thou and I) were there.
22. Gā tī tūū mān. I did not drink water.
23. Nyūcū kūn zānō. Afterwards bread he will eat.
24. Kan gō hūnnā. Thou where livest?
25. Kan tsē gō rōi. You all where went?
26. Kan hamē tōā. Thou when wilt-come?
27. Gā ōbi tōā (or tūnōk'). I to-morrow will come.
28. Kan hamē tūthī. Thou when camest?
32. Yo nêi rôi. He went yesterday.
33. Nîsh mî nêi rôi. Two men went yesterday.
34. Yo mî mîshro tû. This man bad is.
35. Yo mî zôi tû. This man good is.
36. Atè rau. (My) elder brother will go.
37. Atè rôdê. (My) elder brother went.
38. Yo tau mûn. He does not (or will not) come.
39. Kan sû taûden. Thou whom sawest ?
40. Yo sû taûdê. He whom saw ?
41. Yâ yo mî sîgê hên. Many these men who are ? (who are all these men ?).
42. Rô, ma na thû. Go, or I will strike (go, not if, I will strike).
43. Yo nîe bâyâ thatê. He my younger brother beat.
44. Yo sîgê? This who ?
45. Yo âgê atê. This is my brother.
46. Yo aûe kyim. This is my father's house.
47. Òbi gâ Paîê rau. To-morrow I to Pângî will go.
# VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Chitkuli</th>
<th>Standard Kanauri</th>
<th>Lower Kanauri</th>
<th>Purik</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nouns</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>father</td>
<td>aū</td>
<td>apa, bon, bau, bōbā</td>
<td>bāo</td>
<td>āta.</td>
</tr>
<tr>
<td>mother</td>
<td>amā</td>
<td>amā</td>
<td>āō</td>
<td>āma.</td>
</tr>
<tr>
<td>brother (elder)</td>
<td>ate</td>
<td>ate</td>
<td>ate</td>
<td>phonō</td>
</tr>
<tr>
<td>brother (younger)</td>
<td>bāyā</td>
<td>bayā</td>
<td>bāits</td>
<td></td>
</tr>
<tr>
<td>boy</td>
<td>ācī</td>
<td>ḍēkrā, shārā, laṭū, chaṇ</td>
<td>chaṇ phrū, būtshā.</td>
<td></td>
</tr>
<tr>
<td>girl</td>
<td>ḍyūcān, ḍyūacān</td>
<td>tshētshtōs</td>
<td>tshētsmī</td>
<td>bomō.</td>
</tr>
<tr>
<td>man</td>
<td>mī</td>
<td>mī</td>
<td>mī</td>
<td>mī.</td>
</tr>
<tr>
<td>woman</td>
<td>ḍyūcān, ḍyūcān</td>
<td>tshēsmī</td>
<td>tshētsmī</td>
<td>bomō.</td>
</tr>
<tr>
<td>wife</td>
<td>bōrē</td>
<td>bōrē</td>
<td>tsētsi</td>
<td></td>
</tr>
<tr>
<td>dog</td>
<td>khuī</td>
<td>kūī</td>
<td>kūī</td>
<td>khī.</td>
</tr>
<tr>
<td>horse</td>
<td>rān</td>
<td>rān</td>
<td>rān(h)</td>
<td>stā.</td>
</tr>
<tr>
<td>fire</td>
<td>mē</td>
<td>mē</td>
<td>mē(h)</td>
<td>mē(h) (h).</td>
</tr>
<tr>
<td>water</td>
<td>tī</td>
<td>tī</td>
<td>tī</td>
<td>chā, shū.</td>
</tr>
<tr>
<td>house</td>
<td>kyim</td>
<td>kim</td>
<td>kim</td>
<td>khyaïma.</td>
</tr>
<tr>
<td>bread</td>
<td>kūn, rōṭṭe</td>
<td>rōth</td>
<td>khāē</td>
<td>tākī, ŭākī.</td>
</tr>
<tr>
<td>rice</td>
<td>bāt</td>
<td>bat</td>
<td></td>
<td>brās.</td>
</tr>
<tr>
<td>face</td>
<td>mukhān</td>
<td>(s)tō</td>
<td>stū</td>
<td>rōdon.</td>
</tr>
</tbody>
</table>

## Pronouns

<table>
<thead>
<tr>
<th>I</th>
<th>gā</th>
<th>g�</th>
<th>gu, g�</th>
<th>nā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>āge, nī, nīē</td>
<td>ań, ańu</td>
<td>ań</td>
<td>nī.</td>
</tr>
<tr>
<td>thou</td>
<td>kan</td>
<td>ka</td>
<td>ka’</td>
<td>khērāń.</td>
</tr>
<tr>
<td>thy</td>
<td>kā</td>
<td>kan</td>
<td>kan</td>
<td>khērī.</td>
</tr>
<tr>
<td>he, this</td>
<td>yō</td>
<td>ju</td>
<td>zhu, zhū</td>
<td>dyū.</td>
</tr>
<tr>
<td>of him</td>
<td>yō</td>
<td>jū</td>
<td>zhū, zhū</td>
<td>dī.</td>
</tr>
<tr>
<td>wetwo (thou and I)</td>
<td>nīnīń</td>
<td>kashēn</td>
<td>kashē</td>
<td></td>
</tr>
<tr>
<td>we two (he and I)</td>
<td>nisḥi</td>
<td>nisḥi</td>
<td>nisį</td>
<td></td>
</tr>
<tr>
<td>we (plural)</td>
<td>gā</td>
<td>kishēnā’</td>
<td>kishū</td>
<td>nātān.</td>
</tr>
<tr>
<td><strong>English</strong></td>
<td><strong>Chitkhuli</strong></td>
<td><strong>Standard Kanauri</strong></td>
<td><strong>Lower Kanauri</strong></td>
<td><strong>Purik</strong></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------------</td>
<td>----------------------</td>
<td>-------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>we (excluding thee?)</td>
<td>nī</td>
<td>nīnā'</td>
<td></td>
<td>nāca.</td>
</tr>
<tr>
<td>you</td>
<td>kan</td>
<td>kinā'</td>
<td>kī</td>
<td>khintān.</td>
</tr>
<tr>
<td>they, these</td>
<td>yō</td>
<td>jugo</td>
<td>zhūgau,</td>
<td>dyūān.</td>
</tr>
<tr>
<td>who?</td>
<td>sū, sīgē</td>
<td>hāt</td>
<td>hāt, hātt</td>
<td>sū.</td>
</tr>
</tbody>
</table>

**Adjectives**

| many                        | yā           | kyālkhā             | bōdī              | maɪmo.    |
| all                        | tsē          | tsēi                | tsī               | sāq, tshaɪma. |
| good                       | zōi          | dām, dēbash, d(h)āmk(h), bın's, bınēts, dēwāsh | jikpo         | rgyalba, rgyāla, llyaqmo, noro. |
| bad                        | māshro       | mār, mashkāts, māz, māz kötsn |                   | tsoqpo. |
| old                        | būddā        | rūzą'               |                   | apo, rgaškān. |
| young and strong           | mōshtōn     | (young) nyūg        | (strong) zōrsea   | tshūntse, dordecān. |

**Adverbs**

| to-day                     | thān         | torō                 | tōrō              | diriń.    |
| to-morrow                  | ōbi          | nasīm               | nāb               | āskē.     |
| day after tomorrow         | nīrēa        | rōmī                | rōmī              | nāns.     |
| yesterday                  | nēi          | mē                   | mōe               | gondē.    |
| when?                      | hamē         | tēr'ūn              | tērbē             | nām.      |
| where?                     | gō           | hām                 | hām               | ġār, ġāltēk', ġēka. |
| here                       | zhōā         | jūn, jūā'           | zhōā, zhōā', zhūā', zhūā' | dyāā, dīr, dūā, dhūā' dūā, dultēk', dīka. |
| there                      | dūā, dīn     | dūn                 | dūā, dhūā'        | er, ēltēk', ēka. |
| afterwards                 | nyūcū        | nyums, nyuskō'      | nīum, nīums       | rgyaba.   |
| not (with imperative)      | tha          | tha                 | tha               | ma.       |
| not (ordinary)             | man          | ma                  | ma                | ma.       |
It will be seen that the above are the same as in Standard Kānaurī, except 3, which in Standard Kānaurī is shūm. In Lower Kānaurī it is shūmm, and in Pūrik sūm. Chitkhuli should also be compared with Ćamba Lāhūlī, see Lang. North. Him., pt. iii, p. 37.
KAGANI

INTRODUCTION

Kāgānī is the speech of the Kāgān Valley, which lies to the north-east of Abbottabad in the Hāzārā District. The Kāgān River flows into the Jihlām below Mūzāffārābād and above Kūhālā. Kāgānī is a dialect of Lahnda, very like Tīnāuli and Dhūndī or Kairāli (Lang. North Him., pt. iv, pp. 12 ff., 15 ff.), and indeed strongly resembling the whole chain of dialects which run along the south of the hills as far east as Jāmmā, and are generally called Cībhāli. Kāgānī is spoken in the whole of the Kāgān Valley and is known as Hindko. It is spoken, moreover, practically unchanged in Mānsēhra and Abbottabad. The valley runs up past Jāred, Kāgān, Bēsāl, and Gītī Dās to the boundary of Chilās. In addition to Kāgānī, which is understood by all, Gūjārī is spoken by all the Gūjars, who in considerable numbers inhabit the hill-sides. Near Mānsēhra are colonies of Pathans who speak Pashto.

To the north and west of the valley lies independent country, Yāgīstān, where Shīnā is spoken, there being no important difference between the dialect of Shīnā in this part of Yāgīstān and that in Chilās; further down the Indus than Yāgīstān the language is Pashto.

PRONUNCIATION

The most noticeable feature of the pronunciation is that there are four tones resembling in some measure the Chinese tones (see Preface, p. ix). These tones are indeed a feature of Lahnda generally and of Northern Pānjābī, but not much attention has yet been given to them. Three of them occur only in accented syllables. In all cases they are represented by the letter $h$. This letter has hitherto always been used in all words containing these tones in Lahnda and Pānjābī, and the practical difficulties
involved in recasting the method of transliteration would have outweighed any advantages to be derived from greater accuracy.

It must be noted that \( h \) is never fully pronounced except when joined to the surd letters \( p, k, t, t, c \). In all other cases the pronunciation is as follows: When \( h \) precedes the accented vowel it has the deep tone; when it follows it has the high tone. When \( h \) is initial it is sonant \( h \) with the deep tone.

The deep tone begins a little above the lowest note that the speaker can reach, rises four or five semi-tones, and generally falls about a tone. The high tone begins slightly more than half an octave higher than the deep tone, and generally falls about a tone. Words may contain both tones. They can be pronounced in any stressed syllable, but as a matter of fact letters accompanied by the deep tone are nearly always unvoiced. A few examples will illustrate the matter. In the following words a perpendicular stroke above the vowel represents the high tone, and a similar stroke below the vowel the deep tone. The first word in each case is the word as it would usually be written, the second as it would need to be written to indicate the tones. \( gh\breve{a}r \) or \( k\breve{a}r \), house; \( bh\breve{r}\text{a} \) or \( pr\breve{a} \), brother; \( dh\breve{a}r \) or \( t\breve{a} \), two and a half; \( jh\breve{a}gr\breve{a} \) or \( c\breve{a}gr\breve{a} \), quarrel; \( th\breve{h}\text{en}\breve{a} \) or \( th\breve{h}n\breve{a} \), be found; \( bh\breve{a}rj\breve{a}i \) or \( p\breve{a}rj\breve{a}i \), sister-in-law; \( bh\breve{n}\breve{i}y\breve{a} \) or \( p\breve{n}\breve{i}y\breve{a} \), brother-in-law; \( b\breve{u}h\breve{a} \) or \( bh\breve{a} \), door; \( b\breve{a}hr\breve{a} \) or \( b\breve{a}r\breve{a} \), twelve; \( \breve{o}hn\breve{a} \) or \( b'\breve{n}\breve{a} \), them. Words with both tones are \( bh\breve{e}\text{hn} \) or \( p\breve{h}\text{n} \), sister; \( jh\breve{a}nh \) or \( c\breve{h}\text{n} \), wind.

The Kāgānī people are particularly fond of the high tone, and use it in many words which do not contain it in North Pānjābī; thus one often hears \( k\breve{u}r\breve{i} \) for \( k\breve{a}r\breve{i} \), girl; \( k\breve{u}'\text{the} \) for \( k\breve{a}\text{the} \), where; and many more. In these words they are not consistent, sometimes inserting and sometimes omitting the tone. As the \( h \) is fully pronounced when immediately following a surd letter, it does not then affect
the tone, as in kāṭṭhā, stream; chēknā, pull. In thēnā, be found, the first h, coming immediately after the t, has no effect on the tone, but the second has, the word being pronounced thēnā.

The vowel formed by combining final -ā with the e of the verb substantive is as nearly as possible French è, the phonetic symbol for which is epsilon. Cerebral l, so common in Northern Pāndjābī, is not found. c and j often tend towards ts and dz; thus, rēcch, bear, is almost rīttsh.

There is a rather difficult long vowel between ā and English aw. It is found in such words as nō, nine; cōhāā, fourteen, and generally in words which have au in Northern Pāndjābī.

Owing perhaps to the devotion of the inhabitants to their religion, q is quite common, where in most districts we should find k; thus, qūtūb, north; hāqq, right; qībla, west (for the qībla at Makka).

Nouns

The nouns do not call for much comment. The prepositions “of”, “to”, and “from” are dā, ko, and thī (or kōlo) respectively. The agent preposition sūn, which is not used with the 1st and 2nd singular pronouns, is interesting. Its use is optional, as the simple oblique is sufficient. The commonest ending for the obl. sing. is -e or -ā; for the plural it is always -ā.

Pronouns

ūnī, oblique ūnā, is added to a noun or used with āb (Urdu āp) to indicate respect; cf. Pāndjābī bhrā horī āe nē, my brother has come; āp horā dā kī hūkm ē, what is your command. (Kāgānī, bhrā ūnī, āb ūnā dā.)

Numerals

The numbers 11 to 19 insert an h, i.e. employ the high tone. In Pāndjābī this is done only when the numbers are used in the oblique.
Adverbs

bhī, again, is noticeable, as it is (but without the nasal) a characteristic word of the criminal Sāsis, who are sometimes known as the people who say bhī bhī re re.

Verbs

The present of the verb substantive generally combines its vowel with a previous ā or e (eā and eo do not combine), āe becomes ai (French è), āē becomes ē; in aa and ee one of the vowels is dropped.

The infinitive ends in -nā, or (after r, r, l, and generally s) -nā.

The stative participle is formed in -ādā or -ēdā, a form found as far away as Jāmmū and in the State of Bāghāṭ, near Simla.

Passive.—It is to be noted that the participle used in the passive along with gaćchnā, go, is unchangeable; thus, kārhi māre geī, the girl was killed.

Perhaps nothing in the verb is more interesting than the two endings of the pres. part.: -tā after an unvoiced or surd letter, and -dā after a sonant; thus, chiktai, he is pulling; khēndai, he is eating.

Continuation, ability, and continuance are expressed in a manner similar to Pānjābī, but habit is quite unlike either Pānjābī or Urdu, the pres. part. of the verb being used with kārnā, do, as dīkhtā kārnā, to be in the habit of looking.

Compound verbs are very common as in Pānjābī and Urdu. jūlnā and gaćchnā (go) are both used in compound verbs. In the case of “leave” as in Pānjābī, chādānā, chōhrnā is used when the meaning is really “leave”, and chārnā as an intensive.

Causal verbs.—Like Pānjābī: kārna, do, caus. kārānā, cause to be done; cārnā, graze, caus. cārnā, cause to graze.
Bāhrāmghāla

Bāhrāmghāla is a village two marches south of the Pir Pānjāl Pass, and the dialect spoken there is a variety of Cībhālī, the speech alluded to above, as spread from the Jāmmū border as far as Murree. The dialect of Bāhrāmghāla has more resemblance to that of the Murree Gālīs than to Pūnchī, although geographically the latter is much nearer. We may feel sure that Cībhālī (using this term to denote the speech of the hills from Jāmmū to Murree, but excluding that of the villages lying just under the range) is spoken with little variation over a wide area. The speech of Bāhrāmghāla is heard with practically no change from below Pōshīāna (south of the Pir Pānjāl Pass) to Thānnā, Rājaurī (Rāmpūr), and thence nearly up to Pūnch.

The endings of the future and imperfect are identical in Kāgānī, while there are several points of difference. Cerebral l is avoided as in Kāgānī, and, unlike Kāgānī the dialect dislikes cerebral n.
### Kagani

#### Nouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> ricch, bear.</td>
<td><strong>ricch.</strong></td>
</tr>
<tr>
<td><strong>Gen.</strong> ricch-e dā.</td>
<td><strong>ricch-ā dā.</strong></td>
</tr>
<tr>
<td><strong>Dat.</strong> -e ko.</td>
<td>-ā ko.</td>
</tr>
<tr>
<td><strong>Abl.</strong> -e kōlo or thi.</td>
<td>-ā kōlo or thi.</td>
</tr>
<tr>
<td><strong>Agent</strong> -e, -e sân.</td>
<td>-ā, -ā sân.</td>
</tr>
</tbody>
</table>

See also pūttār, son; gen. pūttāre dā, etc.; plur. pūttār, pūttārā dā, etc. It will be sufficient to indicate nom., gen., and agent.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Gen.</th>
<th>Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>jānā, man.</td>
<td>-e.</td>
<td>-e, -e sân.</td>
</tr>
<tr>
<td>pān-i, water.</td>
<td>-ī.</td>
<td>-ū dā.</td>
</tr>
<tr>
<td>ghār, house.</td>
<td>-ā.</td>
<td>-ū.</td>
</tr>
<tr>
<td>ghāre, in the house, ghāro, from the house.</td>
<td>ghārā bicc.</td>
<td>ghārā thi or kōlo.</td>
</tr>
</tbody>
</table>

The suffix -o, corresponding to Panjabi -ō, is used only with the singular. The plural has to use a preposition, thi, kōlo, etc.

pē, father, and bhrā, brother, are irregular.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>pē, father.</td>
<td>bhrā-, brother.</td>
<td>-ū dā.</td>
<td>-ū ko.</td>
<td>-ū kōlo, thi.</td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Gen.</th>
<th>Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>trīmt, woman.</td>
<td><strong>trīmtā.</strong></td>
<td></td>
</tr>
<tr>
<td>trīmti dā.</td>
<td>-ā dā.</td>
<td></td>
</tr>
<tr>
<td>trīmti, trīmti sân.</td>
<td>-ā, -ā sân.</td>
<td></td>
</tr>
</tbody>
</table>
### Singular Plural

**Nom.**  
- **kärh-i**, girl.  
- **-i**, -i sün.

**Gen.**  
- **-i dá.**  
- **-iá dá.**

**Agent**  
- **-i, -i sün.**  
- **-iá, -iá sün.**

*má, mother, bhénu or bhén, sister, dhí, daughter, inflect in -á.*

*má; gen. máá dá; agent, máá, máá sün.*

bhénu; gen. bhéhná dá; agent bhéhná, bhéhná sün.

dhí; gen. dhíá dá; agent dhíá, dhíá sün.

ákkh, eye, has plur. ákkhá.

### Pronouns

**First Person.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>më, I.</td>
</tr>
<tr>
<td>Gen.</td>
<td>máará, márhá.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>má kó, má ká.</td>
</tr>
<tr>
<td>Abl.</td>
<td>máre kólo, márhe kólo.</td>
</tr>
<tr>
<td>Agent</td>
<td>më.</td>
</tr>
</tbody>
</table>

**Second Person.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tű.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tűhrá, tűrá.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>tű ko.</td>
</tr>
<tr>
<td>Abl.</td>
<td>tűhré kólo, tűre kólo.</td>
</tr>
<tr>
<td>Agent</td>
<td>tááh.</td>
</tr>
</tbody>
</table>

**Third Person.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>é, éh, this, he, she, it.</td>
</tr>
<tr>
<td>Gen.</td>
<td>éhndá.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>éhndá ko.</td>
</tr>
<tr>
<td>Abl.</td>
<td>éhnd de kólo.</td>
</tr>
<tr>
<td>Agent</td>
<td>éhnd, éhnd sün.</td>
</tr>
</tbody>
</table>
Nom. ó, óh, that, he, she, it.
Gen. ās dā. óhnā dā.
Dat., Acc. ās ko. óhnā ko.
Abl. ās de kōlo. óhnā kōlo.
Agent ās, ās sūn. óhnā, óhnā sūn.
Nom. kōn, who? jehrā, jē, who (rel.).
Gen. kās dā. jīs dā.
Agent kās, kās sūn. jehre.
Nom. kūi, anyone, someone. āb-ānī, you (respectful).
Gen. kāse dā. āb-ānā dā.
Agent kāse, kāse sūn. āb-ānā.

kē, what? kējjh, anything, something; sēb kējjh, everything; jē kējjh, whatever.
ītnā, so much; kétnā, how much? jītnā, as much (rel.).

ānī, oblique ānā, is added to nouns to indicate respect. It is used in the same way as the Pānjābī horī, horā, thus:
bhrā ānī, (my) brother; sāhb ānā dī gā, the Sahib’s cow. ānī is always used in the plural (of respect).

The word sūn is used with nouns and with pronouns of the 3rd person, also with the plural of the 1st and 2nd pers. pron. When asked the exact signification of sūn the people say it is respectful. That may perhaps have been originally its force, but now one hears phrases like kūtte sūn kītāi, a dog has done it, where there can be no idea of respect.
bhrāu sūn khādhai, my brother has eaten it.
kūrhī sūn ākhēā, the girl said it.
tūsā sūn mēlēā, you milked (the cow).

ADJECTIVES

Adjectives ending in -ā in the masc. sing. agree with their nouns in number, gender, and case, thus:—
mārhā pē, my father; mārhī bōhti, my wife; mārhēā pūttārā dā, of my sons; mārhūā dhīā, my daughters.
Other adjectives do not change unless when used as nouns, in which case they are declined as nouns.

Comparison is expressed by means of thī or kōlo.
ē cānakī, this is good; ē ēs thī cānakī, this is better than this; ē sārē thī kōlo cānakī or sūrē thī cānakī, this is better than all, this is best.

Numerals

1. hikk.
2. dō.
3. tre.
4. cār.
5. pānj.
6. chē.
7. sātt.
8. āiṯh.
9. nō.
10. dās.
11. yāhrā.
12. bāhrā.
13. tēhrā.
14. cōhdā.
15. pāndhrā.
16. sōhlā.
17. sūtāhrā.
18. āṭhāhrā.
19. ānnhī.
20. bīh.
1 ½. dēdh.
2 ½. dhiāi.
3 ½. sādhhe trai.
4 ½. sādhhe cār, etc.

sāwā is not used, pā for quarter is common.
Rs. 3–4–0, trai rūpāṅe hikk pā.
R. 1–4–0, pānj pā.

Adverbs

Time

now, īs wele, hūn.
then, īs wele.
when? kādā.b.
whenever, jī-kāde.
when (rel.), jēs wele.
in the morning, jūzrā.
at night, rāṭh.
last year, pārū dā bārs.
the present year, jūldā bārs.
up to two hours, as long as two hours, dūā ghārīā tāṅū.
to-day, āj.
to-morrow, sābāh (accent on second).
day after to-morrow, ātrā.b.
on fourth day, cauthē, cōthe.
yesterday, kāll.
yet (as in “not yet”), ājā.
the coming year, ēndā bārs.
yet, up to now, āje tāṅū.
Here, ēhthe.
there, ōhthe.
where? kūhthe.
whither? kār.
up to there, ōhthe ūnā).
upwards, ētā.
on this side, ārār.
again, bhī.
again, fēr.
outside, bīre.
near, nēre.
hence, ēhtho.
thence, ōhtho.
whence? kūhtho.
up to where? kūhthe ūnā.
up to here, ēhthe ūnā.
downwards, ūlā.
on the far side, pār.
inside, āndār.
far, ār.
always, hāmēsha.

Others

quickly (adj.), bālā.
why? kāā.
in this way, īs tāre.
in that way, īs tāre.
not, no, nīh, na.
slowly, hōlēā.
in what way? kūs tāre.
in which way (rel.), jēs tāre.

Many adjectives may be used as adverbs. When so used they follow the rules for adjectives.

Prepositions

Most prepositions govern the genitive. Those governing the genitive are marked (g) below.

kōl, near, beside (g).
kōlo, from, from beside, than (g).
nāl, along with, with (of instrument) (g).
thī, from, than.
ūtte, upon (g).
ārār, on this side of (g).
wāse, for sake of (g).
ko, to.
dā, of.
bīc, in, among (g).
bīcco, from among, from in (g).
pār, on that side of (g).
Verbs

Verb Substantive

<table>
<thead>
<tr>
<th>Tense</th>
<th>Stem</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>ā.</td>
<td>ā.</td>
</tr>
<tr>
<td></td>
<td>ē.</td>
<td>ō.</td>
</tr>
<tr>
<td></td>
<td>ē.</td>
<td>ēn, hēn.</td>
</tr>
<tr>
<td>Past.</td>
<td>āsā, fem. āsi.</td>
<td>āsē, fem. āsiē.</td>
</tr>
<tr>
<td></td>
<td>āsē, fem. āsiē.</td>
<td>āsēō, fem. āsiō.</td>
</tr>
<tr>
<td></td>
<td>āsā, fem. āsi.</td>
<td>āsē, fem. āsiā.</td>
</tr>
</tbody>
</table>

Sometimes the first syllable has the high tone āhsā, āhsi, etc.

dōlnā, pour out

Imperat. dōl, dōle; polite sing. dōlī.

Pres. subj. dōlā. dōlā.
    dōlē. dōlō.
    dōlē. dōlēn.

Fut. dōlsā. dōlsā.
    dōlsī. dōlsō.
    dōlsī. dōlsān.

Past cond. or pres. part. dōldā; fem. dōldī; plur. dōlde, fem. dōldiā.

Pres. ind., formed by combining pres. part. and pres. verb subst. thus:

   dōldā, fem. dōldī ā. dōldē ā, fem. dōldiā.
   dōldē, fem. dōldī ē. dōldē o, fem. dōldiō.
   dōldai, fem. dōldī ē. dōldēn, fem. dōldiēn.

Imperf. composed of pres. part. and past verb subst. dōldā āsā, etc.

Past, dōlēā, fem. dōlī; plur. dōle, fem. dōlāā.

Pres. perf. dōlēai (dōlēā e), etc. (past and pres. verb subst.).

Plup. dōlēā āsā (past and pres. verb subst.).

Conj. part. dōlke, having poured out.

Stat. part. dōlēādā, in the state of having been poured out, poured out: fem. dōlidī; plur. dōlede, fem. dōlidiā.

Past part. dōlēā, poured.
Passive.—The passive is formed by joining the inflected sing. masc. of the past with the verb gācchnā, go. The inflected sing. part. is unchangeable, e.g., ō dōle gēā, it (masc.) was poured out; ō dōle gēi, it (f.) was poured out; ō dōle gēiā, they (f.) were poured out; so also dōle gaisā, will be poured out; etc.

The pres. part. or past cond. ends in -dā when the root of the verb ends in a voiced consonant or vowel (or vowel followed by h), and in -tā when the root ends in an unvoiced consonant. Thus hāttā, from hātnā, to get tired; hāktā, from hāknā, be able; jūldā, from jūlnā, go, etc.

I heard one exception to this rule: tāknā, call, takes tākdā. Possibly this is accidental, due to ordinary Lahnda influence.

ghīnnā, take
past, ghīdā, other tenses regular.

khēnā, eat
Imperat. khā, khāo, polite sing. khāi.
Fut. khaisā, khaisi, etc.
Pres. part. khēndā.
Past, khādhā.

ēnā, come
Fut. aisā.
Past, āyā.
Stat. part. āyādā, fem. āidi; plur. āide, fem. āidiā.

gācchnā, go
Imperat. gācch.
Fut. gaisā.
Past, gēā.
Stat. part. gēādā, fem. gēidi; plur. gēide, fem. gēidiā.

jūlnā, go
Imperat. jūl.
Fut. jūlsā.
Past, stat. part., etc., as for gācchnā.
ājñā, sit
Imperat. āj (āj gāčch, sit down; cf. Hindi bāth jā).
Fut. ājsā.
Past. ājhā.
Stat. part. ājhādā, fem. ājhdī; plur. ājhēde, fem. ājhēdīdā.

cēnā, lift
Imperat. cā, cāo.
Fut. cāsā.
Pres. part. cēndā.
Past. cēdā.

ānṣā, bring
Fut. ānsā.
Pres. part. āndā.
Past, āndā (same form as pres. part.).

hūṭnā, be tired
Pres. part. hūttā.
Stat. part. hūṭēdā (accent on ē).

lēnā, put on (clothes, etc.)
Imperat. lā.
Fut. laisā.
Pres. part. lēndā.
Past, lāyā.
Stat. part. lāyādā.

thēnā (thhēnā), be found, be obtained
Fut. thaisi.
Pres. part. thēndā (e like è in French père).
Past, thāyā.
Stat. part. thāyādā.

The deep tone is found sometimes in this verb immediately after the initial th. It is specially marked in the inf. thhēnā, pronounced thēnā.
hōṇā, be, become

Fut. hōsā.
Pres. part. hōndā.
Past, hōyā.
Stat. part. hōyādā.

Habit.—To express habit the pres. part. is used, agreeing in gender and number with its noun along with the required tense of kārnā.

khēndīā kāro (fem. plur.), make a habit of eating.
khēndī kārsā, I (fem.) shall make a habit of eating.

Continuation.—Keeping on doing a thing. The pres. part. agreeing as before is used with rēhṇā, remain.

nhēndā rēhā, he continued washing himself.
nhēndīā rēhā, they (the women) continued washing themselves.

Ability.—Ability is expressed by means of the verb hāknā, be able, with the root of the required verb.

mē nā jūl hāktā, I am unable to go.
mē jūl nā hāktī, I (fem.) am unable to go.

Necessity, advisability, etc.—The inf. with the verb subst. hōṇā, become.

mā kō jūlnai, I have to go, I ought to go.
tū ko jūlnā hōsī, you will have to go.

Sometimes the expression means merely intention or even futurity:

kādā jūlnai, when are you going, when do you intend to go?

The almost invariable combination of the vowel of the pres. verb subst. with a previous ā or ē is worthy of note. Thus we have:—

ō jānai, he is a man, for ō jānā ē.
ō jūldāi, he is going, for ō jūldā ē.
kūr ĝēāden, where have they gone (are in the state of having gone), for ĝēāde ēn.
kē ākhēai, what did he say, for ākhēai e.
kūhthe gēādē, where did you go, for gēādē ᵀ.
mē ākhtā, I am saying, for ākhtā ḍ.
The ai is almost exactly the French ê, phonetically often written epsilon.

I saw no sign of the existence of an organic passive such as the Pāṇjābi pres. part. pass. ghāllidā, being sent, or of any word corresponding to cāhiye, cāhidā. In place of this latter a word meaning good or bad is used.

ɡācchna cānai, it is right or proper to go.

īs tāre kārnā cānā nīh, one ought not to do this.

īs tāre kārnā būrai, it is bad to do thus.

**The Prodigal Son**

hīkke jāne de dō pūttār āhse, ōhnā bīcco
one man of two sons were, them among-from
nikre pūtte āpne piū ko ākhe “bāji
by-little son own father to was-said “Father
jehrā tūsdā male dā hīssā mūkō ēnduī
what you-of property of part me-to coming-is
tūsi bānd dēo”: ōhnā āpnā māl
you dividing give”: by-them (him) own property

bānd dīttā. thōrēā dihārēā pīcche nikṛā
dividing was-given. Few days after little

pūttār sāb kījjh jāmā kārār
son all something collected having-made

dūe dūre de milkke ko ɡācch rēhā: ōhthe
another far of country to going remained: there

āpnā māl sārā māndēa kāmmā bīcco khārāb
own property all evil works in bad

kār chūrēa: jī-kāde sārā māl
making left (ruined): whenever all property

khārī kār rēhā ās milkke bīcco
spending making remained that country in
kāht (or hāftā) pai gēā: oh hūn bhūkkhā famine falling went: he now hungry hūndai. ās milkhe de hikke jāne nāl being-is. That country of one man with, gācchke (jūlke) rāl gēā, ās āsko having-gone, joining went, by-him him-to kharke āpnī bārī bicc bhēde (ūndhe) āpne having-taken own field in sheep (pigs) own cārānne wāse chōhrēa. jīs wele ōh fikre bICC grazing for was-left. What time he thought in āyā ākhān lāggā “mahē pīū de kitne came to-say began “my father of how-many māzūr rūṭṭī rājjke khēndēn, mē ēhthe labourers bread having-been-sated eating-are, I here bhūkkhā mārdā, mē āpne pīū kol jūlsā, hungry dying-am, I own father beside will-go, ēhnā ko ākhsā ‘Khādā (rāsūl) dā hāqq them to will-say ‘God (prophet) of right nūkhśān kitā tūrā bī gūnā kitā īs injury was-done thy also sin was-done this jūga nā rehā tūrā pūttār ākhān, mā worthy not remained thy son they-may-say, me kö māzūre de mīsāl rākh.’” āṭṭhke to servant of likeness place.’” Having-arisen āpne pīū kol tūr gēā: ōh ājā dūr āsā own father beside going went: he still far was ās de pīū-sūn dīthā, daurke gēā, him of father-by was-seen, having-run went kālāwe bicc nāpārke mālēa, ās ko ākhēa embrace in having-seized met, him to was-said
“Khudā (rāsūl) dā hāqq nūkhsān kitā, īs "God (prophet) of right injury was-done, this
jūgā nā rehā tūrā pūttār ākhān.”
worthy not remained thy son they-may-say.”
naukarā ko ākhēā “cānā cīrā tūsī āno
servant to was-said “good garment you bring
īske lūā lō, ānlī ātte angūṭhī
this-to causing-to-be-put-on take, finger on ring
lūā lō, paire ko chittār, pālēde
causing-to-be-put-on take, foot to shoe, fattened
bācche ko ānke zābā kāro, īs ko
calf to having-brought kill make, it to
khāwā tē khūshī kārā, ēh pūttār mārā
we-may-eat and joy may-make, this son my
mār geā āsā, fīr jī geā, gūṃ geā
dying gone was, again living went, lost gone
āsā, bhī thā geā.”
was, again found went.”

īs dā bārā pūttār zīmī bicc
Him of big son ground in
āsā, jīs wele nēre ā geā gēnā
was, what time near coming went singing
bājēnā sūnēā, naukārē ko ṭākē
playing was-heard, servant to having-called
pūcchēā “kē hōēādai,” īs ākhēā tūrā
was-asked “what become-is,” by-him was-said thy
“nīkra bhrā ā geā tūre pīū īs
“little brother coming went thy father-by him
wāse pālēādā bācchā zābā kārā
for fattened calf kill getting-made
"lēai, ēs wāse ēs dā pūttār ēs ko has-been-taken, this for him of son him to jīndā thā geā." oh khāfā hočā āndār nāh living being-found went." He angry became in not jūldā, ēs dā pē bīre āyā, ēs ko mālēn goes, him of father out came, him to to-persuade lāggā: pūtre ākhē ā "mē ītne bārs tūrī began: by-son was-said "by-me so-many years thy khāzmāt kītī, tūdd kāde bākrā bī nāh service was-done, by-thee ever goat even not dīttā mē yārā hāmzōlēā nāl khūshī was-given I friends companions with joy kārā, jīs wele ēh tūrā pūttār āai may-make, what time this thy son come-is jīs tūrā māl kānjriā ūtte ājārēā, by-whom thy property harlots upon, was-ruined, tū ēs wāse pālēādā bācchā zābā kārdē:" thou him for fattened calf kill makest."

piū sūn ēs ko ākhēā "pūttārā tā father by him to was-said "Son thou hāmērā mārē kōl rēhndē (hōndē) tē jē-kījjh always my beside remainest (being-art) and whatever mārāi tūra, khūshī kārnī tē khūsh hōnā mine-is thine-is, joy to-make and joyful to-be cānāi, ke gāll ē ēh tūra bhra mar good-is, what thing is this thy brother dying gea āsā, fīr jī geā, gūm geā āsā bhī gone was, again living went, lost gone was again thā geā." being-found went."
Notes.—hākke, oblique of hākk; ākhe for ākhēa e; dūā, second, other; chūrēā, left; in composition the usual form is chūrnā, otherwise chōhrnā, leave; see a couple of lines down. Khūdā rāsūl, God and the Prophet; the Kagān people are such strong Muhammadans that it is difficult to get them to speak of God without the addition of Muhammad. piū sūn, for sūn see after pronouns in grammar; lūā lo, lūā is causative of lē, take, put on; chūttār, in Pānjābī this means only a worn-out shoe; pālede, obl. of pālēādā; bhī, again; bhī is used by the criminal tribe of the Sāsīs in this sense; āai, for āyā ē, is come; cf. ākhe for ākhēa ē, above.

**Story**

qūte dī jhānhū dá tē dihe dā jhāgrā hōeā north of wind of and sun of quarrel became "āsā biccō kēhrā āhāḍai," ās rāh te “us among-from who strong-is,” that way on jānā hīkk mūsāfīr tūrdā jūlādai, gārm pāttū man one traveller walking going-is, warm cloak ātte dhākēādai, ōhnā ākhēā “jehrā pāttū over covered-is, by-them was-said “who cloak āutto ūlhrāsī ōh dāhdā hōsi.” over-from will-take-off he strong will-be.”

Notes.—ātte, upon himself; dhākēādai, stat. part with e; ātte, from over, i.e. off; ūlhārnā, take off, corresponds to ūtārnā; “strong” here means “stronger”.
VOCABULARY

able, be, hāknā.
again, fir, bhī.
alive, jīndā; become alive, ji gācchnā.
all, sābbh.
always, hāmēsha.
angry, khāfā.
aple, cōtā.
ask, pūcchnā.
ass, khōtā.
bad, manda, khārāb.
be, become, hōnā.
bear, ricch.
beat, mārnā.
because, kē gāl e.
begin, läggnā.
beside, kōl.
beyond, pār.
big, bārā.
bird, shīlāndā.
bitch, kūttī.
both, dōne.
boy, nīndhā.
bring, ānnā.
brother, bhrā; -in-law (sister's husband), bhānīā; (wife's brother), sālā.
buffalo, mānjh; — calf, jhōtā; (smaller one), kātā.
bull, dānd.
calf, bācchā.
call, tāknā.
cat, bilā.
cedar, pālāddhār.
chestnut, bānnā khōr.
cloak, pāttū.
clothes, cīre.
cock, kākūr.
collect, jāmā kārnā.
come, ēnā.
companion, hāmzolā.
country, milkh.
cover, dhākknā.
cow, gā.
daughter, dhi; -in-law, nūh.
day, dīhār.
deer, etc., mārkhōr, kīl, rāī.
descend, laihnā.
desire, mānīnā.
die, mārnā.
divide, bāndnā.
do, kārnā.
dock-plant, hōlā.
dog, kūttā.
door, būhā.
down, tālā.
drink, pīnā.
dwell, bāsnā.
est, cārhāā.
et, khēnā.
eight, āṭthī.
eighteen, āthāhrā.
eleven, yāhrā.
embrace, v., kālāwe bicc nāpārnā.
eye, ākkh.
famine, hāftā, kāht.
far, dūr.
father, pē; -in-law, sōhrā.
fatten, pālēādā.
few, thōrē.
field, bārī, zīmī.
fifteen, पंड्हरा.
fight, v., जहागर्ना; n., जहाग्रा.
find, be found, ठेना, ठहेना.
finger, अंली.
fir (Abies pindra), काचिल.
(Picea morinda), रेवार.
five, पांज.
foot, pair.
four, कां; four annas, पा.
fourteen, कोहा.
from, कोलो, ठी, -०.
garment, चिरा.
girl, कार्ही.
give, देना.
go, गाँचना, जूलना.
goat, बाक्रा.
good, काना.
graze, v. tr., काराना.
ground, जिनी.
hail, n., क्री, कोर, बलोद्दार.
half: three and a half, etc., साद्धे ट्राई, etc.; see “one”, “two”.
hand, हाथ; see “right”, “left”.
happiness, क्षुषि.
happy, क्षुष.
he, ओह, ओ.
head, सीर.
hear, सुन्ना.
hen, कूक्री.
hence, एंथो.
here, एंथो.
hill, धाकाय.
horse, ग्होरा (not र).
hot, गार्म.
hour, गारी.
house, गहर.
hungry, हाफ्ता, भुक्कहाय.
husband, भासम.
I, मौ.
in, ब्जेक.
injure, नाखसान करना.
inside, अंदार.
joy, क्षुषि.
joyful, क्षुष.
kestrel, हात्तीचा (ch almost tsh).
labourer, माझूर.
laugh, हाृना.
leave, चोहर्ना: (in composition as mere intensive), चुर्ना.
left (not right), क्षाब्बा.
lift, चृषी.
little, निक्रा; a little, थोरा.
live (dwell), बासना; be alive, जिना.
living, जिदा.
look, दिखना; look for, दृष्टान्तिना.
man, जणा.
maple (three-eared), ट्राईकान्ना.
mare, ग्होर (not र).
medlar, बातानी; see “pear”.
meet, मिलना.
milk, v. tr., मेलना.
moon, सृष्टी.
morning, in the, फाझरा.
mother, मा; -in-law, सास.
mountain, द्हाका.
much, so, तना; how much?
कितना; as much (rel.), जितना.
mule, काढ़ा.
my, मार्हा, मारा.
near, नेरे.
need (be needful), पाकार होना.
nephew (brother's son), पाठ्रिणा
(भात्रिणा); (sister’s son),
क्षुषेा.
night, rāt.
nine, nō.
nineteen, änñhā.
no, nā, nhī.
north, qātāb.
nose, nākkh.
not, nā, nhī.
nothing, kījjh nā, kījjh nhī.
now, hūn; up to now, āje tānū.
obtained, be, thhēnā, thēnā.
of, dā.
old (man), būḍhā.
on, ūtte.
one, hikk.
one and a half, dēdī.
other, dāā.
outside, bīrē.
pear (tree), bāṭān; see "medlar".
persuade, māñā.
pierce, cābbhnā.
pig, āndhā.
pine (Pinz~s excelsa), biār.
place, v., rākhnā.
play, v. (music), bājēnā.
plum (Prunus padus), bāhrēth.
pour out, dōlhnā.
prayer, nāmāz; time of early afternoon prayer, pēshī; of later afternoon prayer, dīgār.
property, māl.
prophet, rāsūl.
pull, chīkkñā.
put on (clothes), lōnā; cause to be put on, lōānā.
quarrel, jhāgrā.
quarter, pā.
remain, rēhnā.
right (not left), sājjā.
ring, āṅgūṭhī.
rise, uṭṭhīnā; see "stand".
river; see "stream".
ruin, v. tr., ājārnā, khārāb kārnā.
run, daūrnā.
sacrifice, v. tr., zābā kārnā.
sake, for—of, wāse.
satisfied, be, rājjnā.
say, ākhnā.
second; see "two".
seek, dhāndhnā.
seize, nāpārīnā.
send, jōlnā.
servant, naukār.
service, khtzmāt.
seven, sātt.
seventeen, sātāhrā.
she, ōk, ēh.
sheep, bhēdē.
shoe, chūttār.
side, on this—of, ārār; on far—of, pār.
similar to, de mīsāl.
sin, n., gūnā; v., gūnā kārnā.
sing, gēnā.
sister, bhēhn; -in-law (brother's wife), bhāhbi, bhārjāt; (husband's sister), nānān.
sit, ājnā.
six, chē.
sixteen, sōhlā.
something, kījjh.
son, pūttār.
south, wīlāb.
speak, ākhnā, bōlnā.
spend, khārē kārnā.
spoil, ājārnā, khārāb, kārnā.
spruce; see "fir".
stand, khālnā.
star, tārā.
still, yet, ājā, āje tānū.
stone, bāṭṭā.
stream (small), kāṭṭhā; (large), nāḍā.
strong, dāḥḍā.
sun, dīh.
take, lēna; take with one, khārnā; take off (clothes), ālāhrnā.
ten, dās.
than, kōlo, thī.
then, ās wele.
there, ōththe.
they, ōh, ēh.
thirteen, tēhrā.
this, ēh.
thou, tū.
three, tre.
thy, tērā.
time, wākht.
tired, get, hūṭnā; tired, adj., hūṭēādā.
to, ko.
to-day, ājj.
to-morrow, sēbhā; day after—, ātrū; day after that, cōthe.
tongue, jibh.
tooth, dānn.
traveller, musāfīr.
turban, pāṭkā.
turn, firnā.
twelve, bāhrā.
twenty, bīh.
two, dō; two and a half, ḍhāī; second, dūā.
up, ātte; up to, tānū.
upon, ātte.
very, bārā.
walk, tūrnā; see “go”, “come”.
walnut, khōr.
was, āsā, āhsā.
wash oneself, nhēnā.
water, pānī.
we, āsī.
west, lēhndā, qīblā.
what, kē.
when? kādā, (rel.) jīs wele.
where? kūhthe; see “whither” (rel.), jīhtthe.
whither? kūr, kūhthe.
who? kēhrā, kūn, (rel.) jēhrā.
wife, bōhti.
willow, bīs.
wink, jhāṅh.
with, nāl (both “along with” and instrumental).
woman, trimt.
worthy, jāgā.
yesterday, kāll.
yet, ājā, āje tānū.
you, tūsī.
your, tūs dā.
BAHRAMGALA

It will be seen from the following lines that the dialect resembles Dhūndā; see Northern Himalayan Dialects, pt. iv, p. 15.

NOUNS

pāttār, son; oblique, pāttārā.

PRONOUNS

<table>
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<th>Nom.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Agent</th>
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<td>ū</td>
<td>tūhārā</td>
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<tr>
<td>ānhā nā</td>
<td>ānhā ki</td>
<td>ānhā</td>
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kūn (not kūn), who? kē, what?

NUMERALS

Very much the same as North Pānjābi.

īkk, dō, tīnn, cār, pānj, chē, sātt, āṭṭh, nau, dās, yārā, bārā, tērā, caudā, pāndrā, sōlā, sātārā, āṭhārā, ānni, bīh.

Note sōlā, not sōlā; bīh, not wiḥ. Note also:—

24. cauvī. 60. sāṭṭh, trai bīhā.
29. ūṇāṭtri (with r). 70. sāttār.
30. trih (with r). 80. āssī, cār bīhā.
40. cālī (not cālī), also dō bīhā.
50. pānjāh, āhāi bīhā.
Adverbs

upwards, उपपरं. yes, हा.
downwards, धनं. quickly, बाइले.

Verbs

Verb Substantive

Pres. चा. चा.
ि. चो.
ेा. चाँि.
Past, ठिसा or सेरा. ठिसा, सेरा.
िाि, साय.
िि, सि.

mर्ना, beat

मर्ना has fem. sing. मर्नी ; plur. मर्नः.
Imperf. मर्ना सा : मर्ना साय : मर्ना सि : मर्ंने सा : मर्ंने साय : मर्ंने सून.
Fut. मर्सा, मर्सागा. मर्सा, मर्सागे.
मर्सि, मर्सिगा. मर्से, मर्सोगे.
मर्सि, मर्सिगा. मर्सून, मर्सुंगे.
Fem.: The first form does change for the fem., the second has -गिः in the sing. and -गिः in plur.
Past, मर्चा, fem. मरि ; plur. मरे, fem. मरिः.
Pres. part. मर्ना, fem. मरनि ; plur. मर्ने, fem. मरनः.

The practical identity here as in many Lahndi (Lahnda) dialects of the endings for the fut. and imperf. is striking. In the fut. the endings are added to the root, in the imperf. to the pres. part. The origin of the s is quite different in the two cases.

The words which have occurred and the following nouns show how the dialect avoids cerebral न and ष, where otherwise they would be expected. The न in कङ्द is accidental, due to the following ष. The Pंचि dialect
also has very few cases of cerebral  noreferrer and  noreferrer; Dhūndī, the Laihndī dialect of the Murree Hills, has far more.

- mother, āmmā.
- sister, bhain (not  noreferrer).
- wife, zānānī.
- woman, zānānī.
- man, jānā (not  noreferrer).
- ear, kānn.
- brother, bhrā, bhāī.
- back, n., kāṇḍ.
- God, Khūdā.
- Satan, Shaitān.
- sun, dīh.
- cowherd, dāngār cārān-wālu (not  noreferrer and  noreferrer).
- eye, ākkhā.
- gold, sūnnā.
- silver, cāndī.
THE KOCI DIALECTS OF RAMPUR STATE

INTRODUCTION

The State of Rampur is the most easterly of the Simla States. It stretches from a point 3 or 4 miles beyond Kot Gürů to the border of Tibet. All the eastern part of the State speaks dialects of Kanauri or Tibetan. The Kanauri area begins abruptly 2½ miles beyond Sarāhān, which is 90 miles from Simla. In the whole of the State up to that line, i.e. the western part of the State, which, though comprising only a small part of the territory, includes a large majority of the people, Aryan dialects are spoken. These Aryan dialects are all known by the generic name of Koci. They do not differ very much from one another, but we may perhaps distinguish five of them, the dialects of Rōhṛū, Rāmpūr, Bāghi, Sūrkhūli Pārgāna, and Dōdrā Kūār.

The Rōhṛū dialect is spoken round about the town of Rōhṛū. Its northern boundary is the main ridge which runs from Simla east to Kānaur; the southern boundary is the boundary of the State itself, where it marches with Jūbbāl and Rāwīgārh; on the east the Rōhṛū area extends 7 or 8 miles to where the Pābbār River receives a large tributary on its right bank; on the west the boundary is an irregular line from Kot Khāi to Khādrālā, the line bending considerably to the east. Rāmpūr is found directly north of the Rōhṛū dialect; it lies north of the Simla ridge, and extends from a little to the east of Nirth on the Sātlāj to mile 92½ on the Hindostan–Tibet road. Through most of its area the Sātlāj River bounds it on the north. Bāghi is spoken in a small district extending for 5 or 6 miles in every direction round Bāghi. The Sūrkhūli dialect is spoken on the upper valleys of the Pābbār and of its chief tributary to the north.
On the west is the Rohru dialect, to the north Rampuri and Kanauri, and to the south Kukri. Kukri should really belong to the United Provinces. It is spoken in a valley lying to the south and east of the upper waters of the Pabbar and in villages in the United Provinces. The streams of this valley drain into the Tos River, which is ultimately joined by the Pabbar. Kukri is called after Doodra Kukri, the name given to the district where it is spoken. Doodra and two other villages are known as Kukri or Doodra Kukri. The villagers generally resent being considered inhabitants of Rampur State, and sometimes give trouble. They prefer to think of themselves as belonging to Garhwal (Garhwal), and if we judge by the position of their valleys and the flow of their streams they are right. The whole Koci-speaking population may be put down as 45,000.

**Pronunciation**

The transliteration follows the system of the Royal Asiatic Society. It should be noticed that vowels with a long mark over them are the same as those with no mark, the difference being merely one of length, whereas vowels with a short mark are generally different vowels. Thus, the following pairs are in each case identical vowels: \( a, \bar{a} ; e, \bar{e} ; i, \bar{i} ; o, \bar{o} ; u, \bar{u} \); the only difference being one of length, so that when a vowel is unaccented it might often be written either with or without a long mark. Indeed, phonetically it would generally be more correct to omit the mark, but it is unusual to omit it in works on Oriental languages. As regards the short vowels, \( \bar{a} \) is as \( u \) in “but”, \( \bar{e} \) is practically the same as \( e \), except for length, but it is probably a lower vowel in most cases; \( \bar{o} \) is nearly \( o \) in “hot” ; \( \bar{u} \) is the vowel of “pull” as distinguished from that of “root”. The lips are usually neither protruded nor drawn together in pronouncing it. (The above paragraph applies also to Jubbal, Suktur, and Bilaspur.)
In the Kóci dialects, as in Simla dialects as a whole, sonant letters are not aspirated; thus, the combinations gh, ḍh, ḍh, jh, bh are practically unknown, and when they occur they are probably to be put down to Hindi influence. Looking at the words as they appear on the printed page, one would say that the h is transferred to a position after the vowel. The fact, however, is that it is generally omitted altogether, and the only trace of its existence is found in the raising of the tone of the syllable in which one would expect the h. Thus, ghóra, bháï, bhain, ghár become góho, báhi, bauhn, gauhr, in which words the h is not sounded, the words being, however, pronounced with the high falling tone described under Kágná. This whole question of tone is very interesting. In Panjabi, north and west of Amritsar, the h is dropped with sonant letters, but there the sonant letter is transformed into a surd and the h replaced by a low tone (also described under Kágná), so that the words just mentioned are pronounced kóra, pái, pain, kár. This point is of some importance in connexion with the discussion of the original relations of the Romany language. The argument has been advanced that Romany must be connected with modern Shina, because, like Romany, it avoids aspirated sonants. It will here be seen that Northern Panjabi and all the Simla dialects, except those spoken in Biláspúr, have the same peculiarity.

ROHRU

Nouns

The plural of nouns in -o ends in -ā, reminding us of the Gújári dialect, which has nom. plur. -ā, obl. -ā. Masc. nouns ending in a consonant are inflected in -ā both sing. and plur., while fem. nouns have -ī. The gen. prep. is ro, the dat. khē, the abl. khu.
Pronouns

3rd pers. pronouns have a special fem. form in the obl. sing.

Verbs

The pres. ind. and pres. cond. are the same. The fut. adds -lo to the pres. ind., which undergoes several changes in the final vowel.

The stat. part. is sometimes a contracted form ending in -ndo, -ando, -ahndo, otherwise it ends in -ero.

Habit is expressed as in Hindi. The conception of an action actually taking place is expressed by the inflected pres. part., which does not vary, and the verb lágno, thus pité lágo, is actually now beating. For ability the verb bólno, be able, is used.

Rampuri

Nouns

There is an organic genitive in -o which is, of course, an adjective.

The dat. prep. is le and the abl. kā. Masc. nouns ending in -o inflect in -e, others in -ā. Fem. nouns inflect in -i. The singular is nearly the same as the plural.

Pronouns

Pronouns of the 3rd pers. have separate forms for the fem. obl.

Verbs

The future has no separate form, it is the same as the pres. ind. and pres. cond. The stat. part. ends in -ondau.

Baghi

The Bāghi dialect is almost the same as Rāmpūri.

Nouns

The organic gen. of Rāmpūri is not found, the prep. ro being substituted. The prep. for the dat. is kō and for the abl. ānda. The inflection is generally as in Rāmpūri.
PRONOUNS

3rd pers., see note for Rāmḍūri.

VERBS

There is a separate fut. (in -ūlo), but the pres. ind. and pres. cond. are the same. The stat. part. ends in -ōndo or -ēro, the latter ending being for trans. verbs.

SURKHULI

The inhabitants of the Sūrkhūli Pārgāna have to pass through Rōhrū on almost every journey; their speech, therefore, does not differ much from that of Rōhrū.

NOUNS

The gen., dat., and abl. have, as their prepositions, ro, le, and ku or kā respectively. Masc. nouns in -o inflect in -e, others in -ā; fem. nouns inflect in -ī; the sing. and plur. are generally alike.

PRONOUNS

As in the other Kōci dialects the 3rd pers. pronoun has special forms for the obl. sing. fem.

VERBS

The pres. ind., pres. cond., and fut. have the same form. It is worth noting; e.g. pīṭā ā, pīṭā ī, etc.; the imperf. being pīṭā thau, plur. pīṭā thē.

There are two stat. part. forms, ōndau and -ērōā.

To express actual action at the moment referred to the pres. part. of the verb is used with the stat. part. of lāgno, as pīṭdo lāgōndau, is now beating.

KUARI

With Kūārī we get under Garhwali influence.

NOUNS

Nouns inflect in a number of different ways. Most of them have nasal vowels in the obl. plur. The prepositions for gen., dat., and abl. are ro, lē or kē or kē lē, and ku.
PRONOUNS

There is the usual fem. sing. obl. form for the 3rd pers. pronoun. kēcī, how much or many, reminds us of Shiñā kācāk or kācā with the same meaning.

VERBS

The accent in the future and past is unusual. In the future it is throughout on the last syllable, and in the past on the second (which is, except in the plural, the last), the past being thus distinguished from the past cond. or pres. part., which has the accent on the first.

Fut. nōndūlō'. Past, nōndau'. Past cond. nōndau.

The stat. part. ends in -ēro.

Very noteworthy is the dropping in some tenses of the l of bōno, speak, and r of kōnno, do. The l is dropped in the inf. bōno, and past cond. bōdo, and appears in pres. ind. bōlū and past bōlau. The r of kōnno, do, appears in the tenses in which the l of bōno does so; pres. ind. kōrū; past, kōrau; and on the other hand, inf. kōnno; past cond. kōddo. The verb bōno, be able, is treated in the same way as bōno, speak.

Something similar occurs in the Cūrāhī dialect, spoken in Cāmba State, where bōlnū, speak, has past cond. bōttā and past ind. bōlū; and kāhnū, do, has fut. kāhmā; pres. ind. kāhtā ā, past, kēā; in this case the r not coming in at all. In Cūrāhī the word for beat, mānū, omits the usual r in the past cond. mātā, and in fut. 1st pers. sing. and plur. māhmā, māhme. See Lang. North. Him., pt. iii, p. 32.

ROHRU DIALECT

Nouns

Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. gōhr-o, horse.</td>
<td>-ā.</td>
</tr>
<tr>
<td>Gen. -e ro.</td>
<td>-ā ro.</td>
</tr>
<tr>
<td>Dat., Acc. -e khē.</td>
<td>-ā khē.</td>
</tr>
</tbody>
</table>
### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abl.</td>
<td>-e khu.</td>
<td>-ä khu.</td>
</tr>
<tr>
<td>Agent</td>
<td>-êä.</td>
<td>-êä.</td>
</tr>
<tr>
<td>Voc.</td>
<td>-êä.</td>
<td>-êo.</td>
</tr>
<tr>
<td>Nom.</td>
<td><em>gauh-r, house.</em></td>
<td>-r.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-rā rō.</td>
<td>-rā ro.</td>
</tr>
<tr>
<td>Agent</td>
<td>-rā.</td>
<td>-rā.</td>
</tr>
</tbody>
</table>

### Feminine

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>tshēor-i, girl, daughter.</em></td>
<td>-i.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-i ro, etc.</td>
<td>-i ro, etc.</td>
</tr>
<tr>
<td>Agent</td>
<td>-iē.</td>
<td>-iē.</td>
</tr>
<tr>
<td>Voc.</td>
<td>-iä.</td>
<td>-iō.</td>
</tr>
<tr>
<td>Nom.</td>
<td><em>bauh-n, sister.</em></td>
<td>-n.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-nī ro, etc.</td>
<td>-nī ro, etc.</td>
</tr>
<tr>
<td>Agent</td>
<td>-nīē.</td>
<td>-nīē.</td>
</tr>
</tbody>
</table>

### Pronominals

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>āū, I.</td>
<td>āmma.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mēro.</td>
<td>māhro.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td><em>mu khē.</em></td>
<td>āmū khē.</td>
</tr>
<tr>
<td>Abl.</td>
<td><em>mu kho.</em></td>
<td>āmū kho.</td>
</tr>
<tr>
<td>Agent</td>
<td>mūī.</td>
<td>āmma.</td>
</tr>
<tr>
<td>Nom.</td>
<td>tū, thou.</td>
<td>tumma.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tēro.</td>
<td>tāhro.</td>
</tr>
<tr>
<td>Abl.</td>
<td>tō kho.</td>
<td>tāmu kho.</td>
</tr>
<tr>
<td>Agent</td>
<td>tāī.</td>
<td>tumma.</td>
</tr>
<tr>
<td>Nom.</td>
<td>ēo, fem. ē, this.</td>
<td>ē, fem. the same.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ēhro, fem. ūāro.</td>
<td>ū ro , ,</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>ēs khē, fem. ūā khē.</td>
<td>ū khē , ,</td>
</tr>
<tr>
<td>Abl.</td>
<td>ēs kho, fem. ūā kho.</td>
<td>ū kho , ,</td>
</tr>
<tr>
<td>Agent</td>
<td>ūnī, fem. ūū.</td>
<td>ūua , ,</td>
</tr>
</tbody>
</table>

**kun,** who (inter.), declines kauh- ro khē kho; agent, kunī.

**dzō,** who (rel.), dzau-ro khē kho; agent, dzunī; dzō kun, whoever.
kōi, anyone, someone; kauh-ro, etc., like kun.
kā, what (inter.), kēro, etc.
kicch, something, anything; dzō kicch, whatever, etc.,
do not decline.

Adjective pronouns are: ino, of this kind; tino, of that
kind; kino, of what kind? dzino, of which kind (rel.).

ēttī, so much or many; tēttī, so much or many (cor-
relatives); kēttī, how much or many? dzēttī, as much
or many.

ADJECTIVES

Adjectives used as nouns are declined as nouns; other-
wise, those ending in a consonant are not declined. Those
ending in -u or -o take -ā for the obl. sing. and all the
masc. plur., -ī for the fem. sing., and ī for the fem. plur.
All genitives are used as adjectives and follow the rule
just given except that in the obl. masc. sing. and plur.
masc. they take -e instead of -ā.

Comparison. — There are no special forms for the
comparative and superlative. Comparison is made by
the preposition khu, from, with the positive.

sōknīro, good; ēu khu sōknīro, good from this, better
than this; sōbhī khu sōknīro, good from all, better than
all, best.

NUMERALS

1. ēk.
2. dūi.
3. cin.
4. tsār.
5. pānz.
6. tshau.
7. sāt.
8. āth.
9. nau.
10. dās.
11. giāra.
12. bāra.
13. tēru.
14. tsōuda.
15. pāndra.
16. sōla.
17. sōttra.
18. thāra.
19. nīsh.
20. bish.
40. dāi biah.
60. cin biah.
80. tsār biah.
100. sau.
KOCI DIALECTS

Ordinals

1st. paihlo.  
2nd. dujjo.  
3rd. ciijjo.  
4th. tsõutho.  
5th. pänzūo.  
6th. tsõūo.  
7th. sātūo.  
8th. āthuuo.  
9th. nauuo.  
10th. dāsuo.

The h in 6th is much weaker than that in 6: tsõūo tshau. 

dēūrh is one and a half, dāih two and a half.

Adverbs

Time

ēbhī, now.  
tēbhī, then (correl.).  
kēbhī, when ?  
dzēbhī, when (rel.).  
āz, to-day.  
kāllā, to-morrow.  
pōrhī, the day after  
    to-morrow.  
  tsauthe, on the fourth day.

hīzz, yesterday.  
phrēz, the day before  
yesterday.  
nātrēz, on the fourth day  
back.  
kēbhī, sometimes.  
kēbhī na, never.  
kēbhī kēbhī, some time or  
other, sometimes.

Place

īyyā, here.  
tīyyā, there.  
kīyyā, where ?  
dzīyyā, where (rel.).  
īyya dzau, up to here.  
īre, from here.  
bhīttār, inside.

hūbī, upwards.  
tōl, downwards.  
nērī, near.  
dūr, far.  
āggu, forward.  
patshe, back.  
bāhār, outside.

Others

bōhīrī, very much.  
phettī, quickly.  
sōkniro kāri, well.

kīā khē, why ?  
ō, yes.  
bāro, much, greatly.

The adjective pronouns iro, of this kind, etc., and ēttī, 
so much, etc., are often used as adverbs.
Prepositions

de, in. 
\. kha, in. 
\gahi, upon. 
\thālī, thālī, under. 
\āgga, āga, āgu, khu āgu, in front of; mā āgu, or mā khu āgu, in front of me. 
\are, with, along with. 
\khu, from, with (instru.). 
\ro, of. 
\tāia, for sake of (ēhri tāia, for his sake). 
\bāṭṭi, about, concerning (tan bāṭṭi, about you). 
\pār, on far side of. 
\ār, on this side of. 
\es bīyyā, in his direction. 
\phēra, round (gaularā phēra, round the house). 
\khē, to.

Verbs

Verb Substantive

Pres. tense ē, ēh, eh, or aī, unchanged throughout.
Past tense—


thō. thē. thē. thī.

thō. thē. thē. thī.

piṭṇo, beat

Pres. ind. piṭā. piṭī.

piṭā. piṭā.

piṭā. piṭā.

Fut. piṭālo. piṭile.

piṭālo. piṭēlā.

piṭēlo. piṭēlā.

Imperat. piṭ; plur. piṭo.

Imperf. the pres. ind. with the past verb subst.

piṭā thō, fem. thē. piṭē thē, fem. thī.

piṭā thō, thē. piṭē thē, thī.

piṭā thō, thē. piṭē thē, thī.

Past, piṭō, fem. piṭē; plur. piṭē, fem. piṭī (agreeing with object).

Plup. piṭo thō, piṭē thē, piṭē thē, piṭī thī.
Pres. cond. same as pres. ind.
Past. cond. and pres. part.—

piṭdo, fem. piṭḍē. plur. piṭḍē, fem. piṭḍi.
piṭdo, piṭḍē. piṭḍē, piṭḍi.
piṭdo, piṭḍē. piṭḍē, piṭḍi.

Part. pres. act. piṭdo (-े, -े, -ः); piṭḍi wērì, while or on beating; pass. piṭondo; fem. piṭṇḍi; plur. piṭṇḍā; fem. piṭṇḍē (contracted from piṭo ondo, Hindi mārā huā).

Conj. part. piṭē, having beaten.
Agent, piṇa ālo.
Habitual, āu piṭē kōrū, I am in the habit of beating.
Immediate pres. āu piṭḍe lāgo, I am now beating.

ōhno, be, become

Imperat. auh; plur. auh.
Pres. ind. and pres. cond. ōh-ū, -ā, -ā, -ः, -ः, -ā.
Fut. auhūlo, auhālo, auhālo, auhile, auhāla, auhāla.
Past, āhō.
Past cond. āhṇdo.

āhno, come

Imperat. āh, āho.
Pres. ind. and cond. āhū, āhā, āhā, āhī, āhā, āhā.
Fut. āhūlo, āhālo, āhālo, āhile, āhāla, āhāla.
Past, āhō.
Past cond. āhṇndo.

dēuno, go

Imperat. dēo; plur. dēo.
Pres. ind. dēū, etc. (reg.).
Fut. dēūlo, dēalo, dēalo, dēile, dēāla, dēāla.
Past, dēo, fem. dēi; plur. dēā, fem. dēi.
Past cond. dēundo.

rauḥno, remain

Imperat. rauh; plur. rauh.
Pres. ind. rauhū, etc.
Fut. rauhālo, etc.
Past cond. rauhndō.
būśhṇo, sit
Imperat. būśh, būsho.
Pres. ind. būshū, etc.
Fut. būshūlo.
Past cond. būshdo.
khāṇo, eat
Pres. ind. khāū, etc.
Past, khāo.
pīṇo, drink
Pres. ind. pīū, etc.
Past, pīo.
dēṇo, give
Pres. ind. dēū.
Past, dēro (stat. part.).

lāṇo, take
Pres. ind. lāū.
Fut. lāūlo.
Past, lāo.

bōlṇo, speak, say
Pres. ind. bōlū.
Past, bōlo.
kōrṇo, do
Pres. kōrū.
Past, kūo.
jāṇṇo, know
Past, jāṇō.
āṇṇo, bring
Past, āṇō.
nīṇo, take away
Past, nīō.

Ability is expressed by means of bōlṇo, be able. The other verb adds ī to the root; as aū likhī nēiḥ bōldo, I am not able to write.

In negative sentences the past cond. is used for the pres. ind.
SENTENCES

1. Tēro nau kās?  Thy name what is?
2. Ēs gohre rē kētti ōmbār ai?  This horse of how-much age is?
3. Īre Kāshmīr kētti dūr ai?  From-here Kashmir how-much far is?
4. Tēre bābbā re gauhrā kha kētti tshōru?  Thy father of house in how-many sons?
5. Āz āū bārī dūrā khu hāndī āhō.  To-day I very far from walking came.
6. Mēre hākkā ro tshōru ēhri bauhnī are biāhando.  My uncle of son his sister with married is.
7. Gauhrā kha shukle gōhre rī zīn ai.  House in white horse of saddle is.
8. Ėhri piṭṭhi gahi zīn kōsh.  His back upon saddle tighten.
9. Mūī ēhro tshōru bōhri piṭō.  By-me his son much beaten.
10. Ėu pārbātta gahi gāui bakri tsārā.  That hill upon cows got grazing is.
11. Ėu bikhā thālli gōhru gahi butṭhahndo.  He tree under horse upon seated.
12. Ėhro bāhī āpni bauhnī khu bōro.  His brother own sister than big.
13. Ėhro mōl dāiḥ rāpōyye.  Its price two and a half rupees.
15. Ės khē rūpōyye dē.  Him-to rupees give.
16. Ėu rūpōyya ēs khu ēru lā.  That rupee him from hither take.
17. Ėo atsho piṭea rōshī khu bānnho.  Him well having-beaten ropes with tie.
19. Mū khu āga hāndo.  Me from before walk.
Whose son thee behind coming attached, i.e. is at this moment coming.

21. Ėu tāi kau khu molē lāo? That by-thee whom-from in-price was-taken?

22. Grā re ēkki aṭṭi-āla khu lāo. Village of one shop-owner from was-taken.

Notes.—1. Kās, what is; cf. kā sā in the Sūrkhūli dialect. 6. Biāhando, stat. part. from biāhṇo, having been married. 10. Būṭṭhahndo, stat. part., seated. 20. Āhandē lāgahndo, two stat. part. corresponding to Hindi āyā huā lāgā huā; Panjabi has aundā e lāgā.

Ability is rendered by bōlno with the inf., which adds -i to the root; āū likkhi nēih bōḷdo, I cannot write.
ABLE, BE, bōlno.
about, bāṭṭi.
above; see "up", "upon".
age, ōmbār.
all, bāde, sōbbhi.
anyone, kōi; anything, kīch.
arrive, puzhno.
ass, gādho.
back, n., pīṭh.
backwards, patsho.
bad, rīō.
be, become, āhno.
bear, n., rikh.
beat, pīṭno; see "fight".
beautiful, bānṭhno.
bed, mānzo.
behind, patshe.
beneath, thāli, thālli.
big, bōro.
bird, tsōrkū.
bitch, kukkrē.
body, jīu.
book, kāṭāb.
boy, tshōru; see "son".
bread, rōṭṭi.
bring, āńno.
brother, bāhi.
buffalo, mōsh.
bull, bōlād.
buttermilk, chāsh.
buy, mōle lāno.
call, bōdno.
camel, ūṭ.
cat, brālo, fem. brālē.
cock, kūkhro.
cold, shēlo.
come, āhno.
concerning, bāṭṭi.
conquer, dzitno.
cow, gāo.
cowherd, guālo.
daughter, māī; see "girl".
day, dās; see "to-day", "to-morrow".
defeated, be, hārno.
die, mōrno.
direction, biyyā; in this d., ēs biyyā.
do, kōrno.
dog, kukkar; see "bitch".
downwards, tōl.
draw (water), gārno.
drink, pīno; cause to drink, piāno.
ear, kōnṭhū.
eat, khāno; cause to eat, khīāno.
egg, pinni.
eight, āṭh; eighth, āṭhūo.
eighteen, thāra.
eighty, tsār biah.
eject, gārno.
elephant, hāthī.
eleven, giāra.
eye, akh.
face, mū.
fall, lōṭno.
far, dūr.
father, bāb.
field, dūkhro.
fifteen, pön̄dra.
fight, pīn̄; see “beat”.
fish, mâchi.
five, pân̄z; fifth, pân̄zuo.
flow, bau̇no.
foot, bän̄nā.
fifty, dāi bīāh.
forward, āgu, āgu, aga, agga.
four, tsār; fourth, tsōutho.
fourteen, tsōuda.
from, khu.
front, in — of; see “forward”.
fruit, phōl.
ghi, ēu̇h.
girl, māt; see “daughter”.
give, dēno.
go, dēuno.
goat, he-, bākro; she-, bākri.
good, sōkniro, ātsho.
graze, intrans., tsōrno; trans., tsārno.

hair, māndrāl, bāl.
hand, āthth.
he, ēo.
head, mānd.
hear, shunno.
hen, kūkhrē.
hence, ēre.
here, iyyā; up to here, iyyā dzau.
high, āsto.
hill, pārbāt.
Hindu, iñdū.
horse, gōhrō.
hot, niāto.
house, gau̇hr.
hundred, sau.
husband, rāndo.
I, āu.

ignorant, bāhlā.
in, de, kha.
inside, bhūtār.
iron, lōah.
jackal, shai̇tō.
jungle, baun.

kind, of this —, ino; of that —, tīn̄o; of what —, kīn̄o
(int.); of which —, dzin̄o
(rel.).

kite, gōrār.
know, jañ̄no.
lazy, gōl̄endo.
learn, shīkhno.
leopard, bārāh.
lie, sūtn̄o; see “sleep”.
little, tshōto; adv. thōro;
a —, thōro.
load, bāgār.
look, dēk̄hno.
maize, bēl̄i.
make, cān̄no.
man, mān̄ūch.
many; see “much”.
mare, gōhrī.
marry, biāhno.
meat, mās.
meet, v., mīl̄no.
milk, dūdh.
moon, dzūn.
mother, āī.
mountain, pārbāt.
much, adv., bōro, bōhri; so —
or many, ēttī; do. (correl.),
tēttī; how — or many,
kēttī; as — or many, dzēttī.
my, mēro.
name, naū.

near, nērī.
never, kēbhi na.
night, rāct.
nine, nau; ninth, nōo.
nineteen, nish.
no, nēk.
no one, kōi na.
nose, nāk.
not, nēth.
nothing, kicch na.
now, ebhi.
of, ro, fem. rī; plur. masc. ré, fem. ri.
oil, tēl.
on, gahi.
one, ēk.
our, māhro.
out, bāhār.
pen, kōllām.
pig, sāŋgār.
place, v. trans., tshārno.
plain, sōllo.
plough, n., auhl; v., auhl jōcno.
quickly, phētti.
rain, pāni.
read, pōrhnō.
relate, shunauno.
recognize, pārānno.
remain, rauhnō.
return, ōru āhno.
rise, āziño; rise up, khāro āziño.
river, nōc; see "stream".
rope, rōshi.
round, prep., phērā.
rin, phēth dēno.
saddle, zīn.
sake, for — of, tāiā.
say, bolno.
second, dūjjo.
see, dékhno.
seed, bīj.
seven, sāt; seventh, sātūo.
seventeen, sōttra.
sharp, pōinno.
she, ē.
sheep, bēhrī.
shepherd, brālo.
shop, ātti; shopkeeper, āttiālo.
sick, thaurānd.
side, on this — of, ār; on that — of, pār.
sister, older than person referred to, dāddi; younger than do., baihn.
six, tshau; sixth, tsōo.
sixteen, sōla.
sixty, cīn biah.
sit, būshno.
sleep, sūttno; see "lie".
someone, kōi; something, kicch; see "anyone", "anything".
son, tshōru; see "boy".
sow, v., bauno.
speak, bolno.
star, tāro.
stomach, pēt.
storm, khūāera.
stream, gāhā; see "river".
strong, tōkro.
sun, sūrāj; sunshine, rūr.
sweet, gulūo.
take, lāno; take away, niño.
ten, dās.
than, khu.
then, tēbhī.
there, tiyya.
they, ē; their, iūro.
thief, tsör.
thirteen, têra.
this, êo; fem. ê.
thou, tê.
three, cin; third, cîjjo.
thy, têro.
tie, kôshño, bânnhño.
tighten, kôshño.
to, khê.
to-day, âz.
to-morrow, kâlla; day after —, pôrshi; on fourth day, tsauthê.
tongue, dzîb.
tooth, dând.
town, bâzár.
tree, bîkh.
twelve, bâra.
twenty, bisli.
two, dûi; two and a half, dâih.
ugly, nikâmno.
uncle, kâkko.
under, thâli, thâlli.
up, upwards, hûbi.
on, gahi.
very, bôhri.
village, grâô, grâ.
walk, hânâno.
was, tho.
water, pâni.
way, bât.
we, âmna.
well, adv., sôknîro kâri, âtsho kâri.
well, n., kû.
what, kâ; whatever, dzô kicch.
when, kêbhi (inter.); âzêbhi (rel.).
wheat, gîûh.
where, kiyyâ.
white, shâklo.
who, kun; whoever, dzó kun.
why, kia khê.
wife, tshêörî; see "woman".
win, dzitño.
wind, bâgår.
wise, ôkliâlo.
with, along —, are,— (instrumental), khu.
woman, tshêörî; see "wife".
write, likkhño.
yes, ô.
yesterday, hizz; day before —, phrêz; day before that, nâtrêz.
you, tumma; your, tâhro.
# RAMPUR AND BAGHI DIALECTS

## Nouns

### Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>RAMPUR</td>
<td>BAGHI</td>
</tr>
<tr>
<td>Nom.</td>
<td>gōh-ro.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>-re lē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-re kā.</td>
</tr>
<tr>
<td>Agent</td>
<td>-re.</td>
</tr>
</tbody>
</table>

**gauhr**, house

Nom. gauh-r.   -r.
Gen. -ro.       -rā ro.
Abl. -rā kā.    -r ānda.
Agent -re.      -re.

In the house is (Rām.) gauhre, gauhr kē or dīa; (Bāg.) gauhrā dō or gauhrā de.

The gen. is an adj. and inflects as follows: (Rām.) masc. sing. -o; fem. -i; plur. masc. -e; fem. -i. (Bāg.) ro, rī, rē, rī. These endings do not change for the case of the noun possessed except in the masc. sing. If a masc. sing. noun possessed is in an oblique case, -o and ro change to -e and re respectively.

**bāb**, father, has in (Rām.), gen. bābbo; abl. bābbā kā, etc.; and in (Bāg.) bābbā ro, bābb ānda; voc. bābbā.

An example of a masc. noun in -i may be given.

**hātti**, elephant (Bāg.) has gen. hātti ro; agent, hāttie, etc.

### Feminine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>RAMPUR</td>
<td>BAGHI</td>
</tr>
<tr>
<td>Nom.</td>
<td>tshōti.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-i kā.</td>
</tr>
<tr>
<td>Agent</td>
<td>-iē.</td>
</tr>
</tbody>
</table>

**tshōti**, girl, daughter
bahi\n, sister

<table>
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<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>baih-\n</td>
<td>-\n\n\n</td>
<td>-\n\n\n</td>
<td>-\n\n\n</td>
<td>-\n\n\n</td>
</tr>
<tr>
<td>baih-\n</td>
<td>-\n\n\n</td>
<td>-\n\n\n</td>
<td>-\n\n\n</td>
<td>-\n\n\n</td>
</tr>
</tbody>
</table>

**Nom.**
- baih-\n
**Gen.**
- baih-\n
**Dat., Acc.**
- baih-\n
**Abl.**
- baih-\n
**Agent**
- baih-\n
---

**1st Person.**

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>m\n</td>
<td>m\n</td>
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<td>m\n</td>
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<td>m\n</td>
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</tbody>
</table>

**Nom.**
- m\n
**Gen.**
- m\n
**Dat., Acc.**
- m\n
**Abl.**
- m\n
**Agent**
- m\n
---

**2nd Person.**

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<tr>
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</thead>
<tbody>
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<td>t\n</td>
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<td>t\n</td>
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<td>t\n</td>
<td>t\n</td>
</tr>
</tbody>
</table>

**Nom.**
- t\n
**Gen.**
- t\n
**Dat., Acc.**
- t\n
**Abl.**
- t\n
**Agent**
- t\n
---

**3rd Person**

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>s\n, he, it.</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
</tr>
<tr>
<td>s\n, he, it.</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
</tr>
<tr>
<td>s\n, he, it.</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
</tr>
<tr>
<td>s\n, he, it.</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
</tr>
</tbody>
</table>

**Nom.**
- s\n
**Gen.**
- s\n
**Dat., Acc.**
- s\n
**Abl.**
- s\n
**Agent**
- s\n
---

**Feminine.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>s\n, she.</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
</tr>
<tr>
<td>s\n, she.</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
</tr>
<tr>
<td>s\n, she.</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
</tr>
<tr>
<td>s\n, she.</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
<td>t\n</td>
</tr>
</tbody>
</table>

**Nom.**
- s\n
**Gen.**
- s\n
**Dat., Acc.**
- s\n
**Abl.**
- s\n
**Agent**
- s\n
### Rampur and Baghi Dialects

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rampur</strong></td>
<td><strong>Baghi</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>jõ, this.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ẽuo.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>ẽu lė.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ẽu kā.</td>
</tr>
<tr>
<td>Agent</td>
<td>inī.</td>
</tr>
</tbody>
</table>

#### Feminine.

| Nom.           | ëh, ëh dzo. | Fem. same as masc. |
| Gen.           | ëtō.         | ërō.           |
| Dat., Acc.     | ëtā lē.      | ërā khē.       |
| Abl.           | ëtā kā.      | ërā ŋanda.     |
| Agent          | ëtē.         | ëtē.           |

- **kun**, who
  | Nom. | kun. | kun. |
  | Gen. | kaun ro. | kaun ro. |
  | Agent| kunī. | kunē. |

- **dzō**, who (rel.)
  | Nom. | dzō. | dzō. |
  | Gen. | dzau ro. | dzau ro. |
  | Agent| dzunīē. | dzune. |

Others are: kā (indecl.), what; kūtsh (indecl.), something, anything; dzō kūtsh, whatever; kun, kunī, someone, anyone; dzō kun, whoever; declined like dzō and kun.

### Pronominal Adjectives

The first word in each case is from Rampur, the second from Baghi.

Of this kind, ēño, ēño; of that kind, tēño, tēño; of what kind, kēño, kēño; of which kind (rel.), dzēño, dzēño. So much or many, ēti, ētō; so much or many, tēti, tētro; (correl.) how much or many, kēti, kētro; as much or many, dzēti, dzētro.

### Adjectives

Adjectives ending in o, ō, u, or au, including genitives, inflect according to the gender and number of the noun.
with which they agree and change the last letter to \( e \) for the masc. plur. and \( i \) for the fem. sing. and plur. In the masc. sing. the -o is changed to -e when the noun agreed with is in an oblique case, otherwise there is no inflection for case. Other adjectives do not inflect for gender, number, or case. All adjectives when used as nouns are treated as nouns and inflected accordingly.

Comparison. — There are no special forms for the comparative and superlative. Comparison is expressed by the so-called ablative case with the positive, thus—

(Rām.) hāṭshau, good; ēn kā hāṭshau, good from that, better than that; sōbbi kā hāṭshau, good from all, better than all, best.

(Bāg.) atshau, ēs ānda āṭshau, sōbbi ānda āṭshau.

**Numerals**

1. ēk.  
2. dūi.  
3. caun.  
4. tsār.  
5. pāndz.  
6. tshan.  
7. sāt.  
8. āth.  
9. nau.  
10. dāsh.  
11. giāra.  
12. bāra.  
13. ōra.  
14. tsōuda.  
15. pōndra.  
16. sōla.  
17. sōttra.  
18. thāra.  
19. nīh.  
20. bīh.  
40. dī bīyyeh.  
60. caun bīyyeh.  
80. tsār bīyyeh.

**Fractional**

\[ \frac{1}{2} \text{ dēōrh.} \]  
\[ \frac{2}{2} \text{ dāīh.} \]

The rest with sādhe, thus—

\[ 20 \frac{1}{2} \text{ sādhe bīh.} \]

\[ \text{sādhe bish.} \]

\[ ^1 \text{ ē very long.} \]
**Ordinals**

1st. păihlan.  
2nd. dăjjau.  
3rd. cījjan.  
4th. tsōuthau.  
5th. pānșūau.  
6th. tsōńau.  
7th. sāțūau.  
8th. āthīau.  
9th. nōūau.  
10th. dāșūau.  

and so on, adding -ūau to the cardinal.

**Adverbs**

**Time**

<table>
<thead>
<tr>
<th>Rampur</th>
<th>Baghi</th>
</tr>
</thead>
<tbody>
<tr>
<td>now,</td>
<td>ēbhī.</td>
</tr>
<tr>
<td>then,</td>
<td>tēbhī.</td>
</tr>
<tr>
<td>when?</td>
<td>kēbhī.</td>
</tr>
<tr>
<td>when (rel.)</td>
<td>dzēbhī.</td>
</tr>
<tr>
<td>to-day,</td>
<td>ādz.</td>
</tr>
<tr>
<td>to-morrow,</td>
<td>kalle.</td>
</tr>
<tr>
<td>day after to-morrow,</td>
<td>pórshō.</td>
</tr>
<tr>
<td>fourth day,</td>
<td>tsōuthē.</td>
</tr>
<tr>
<td>yesterday,</td>
<td>īdz.</td>
</tr>
<tr>
<td>day before yesterday,</td>
<td>phreč.</td>
</tr>
<tr>
<td>day before that,</td>
<td>tsōuthē.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Place**

<table>
<thead>
<tr>
<th>Rampur</th>
<th>Baghi</th>
</tr>
</thead>
<tbody>
<tr>
<td>here,</td>
<td>īde.</td>
</tr>
<tr>
<td>there,</td>
<td>tūde.</td>
</tr>
<tr>
<td>where?</td>
<td>kīde.</td>
</tr>
<tr>
<td>where (rel.),</td>
<td>āide.</td>
</tr>
<tr>
<td>up to here,</td>
<td>īdrā sēk.</td>
</tr>
<tr>
<td>hence,</td>
<td>īdrā.</td>
</tr>
<tr>
<td>inside,</td>
<td>bīte.</td>
</tr>
<tr>
<td>outside,</td>
<td>bāi.</td>
</tr>
<tr>
<td>upwards,</td>
<td>ābī.</td>
</tr>
<tr>
<td>downwards,</td>
<td>ākhndī.</td>
</tr>
<tr>
<td>near,</td>
<td>bīde.</td>
</tr>
<tr>
<td>far,</td>
<td>dūr.</td>
</tr>
</tbody>
</table>
**Rampur**

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>forwards, in front.</td>
<td>āgē.</td>
</tr>
<tr>
<td>backwards, behind,</td>
<td>patsha.</td>
</tr>
<tr>
<td>beyond,</td>
<td>pār.</td>
</tr>
<tr>
<td>on this side,</td>
<td>wār.</td>
</tr>
<tr>
<td>why,</td>
<td>kilē.</td>
</tr>
<tr>
<td>yes,</td>
<td>ō.</td>
</tr>
<tr>
<td>no, not,</td>
<td>nu, neih.</td>
</tr>
<tr>
<td>quickly.</td>
<td>nāndī.</td>
</tr>
<tr>
<td>very much,</td>
<td>bārō.</td>
</tr>
</tbody>
</table>

**Baghi**

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
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<tbody>
<tr>
<td>forwards, in front.</td>
<td>āgē, āgre.</td>
</tr>
<tr>
<td>backwards, behind,</td>
<td>patsha.</td>
</tr>
<tr>
<td>beyond,</td>
<td>pār.</td>
</tr>
<tr>
<td>on this side of,</td>
<td>ār.</td>
</tr>
<tr>
<td>why,</td>
<td>kai.</td>
</tr>
<tr>
<td>yes,</td>
<td>ō (answering question).</td>
</tr>
<tr>
<td>no, not,</td>
<td>na, neih.</td>
</tr>
<tr>
<td>quickly.</td>
<td>shūtt.</td>
</tr>
<tr>
<td>very much,</td>
<td>bōrī.</td>
</tr>
</tbody>
</table>

**Prepositions**

<table>
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<th>Hindi</th>
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<td>of,</td>
<td>-o.</td>
</tr>
<tr>
<td>from,</td>
<td>kā.</td>
</tr>
<tr>
<td>to,</td>
<td>lē.</td>
</tr>
<tr>
<td>in,</td>
<td>diā, kē.</td>
</tr>
<tr>
<td>above, upon,</td>
<td>mātē.</td>
</tr>
<tr>
<td>in front of,</td>
<td>āge.</td>
</tr>
<tr>
<td>in front of me,</td>
<td>mu ka āge.</td>
</tr>
<tr>
<td>with, along with,</td>
<td>sīh.</td>
</tr>
<tr>
<td>with me,</td>
<td>mu sīh.</td>
</tr>
<tr>
<td>with (instrument),</td>
<td>kū, kau.</td>
</tr>
<tr>
<td>for,</td>
<td>lē.</td>
</tr>
<tr>
<td>for him,</td>
<td>teu lē.</td>
</tr>
<tr>
<td>under,</td>
<td>pād.</td>
</tr>
<tr>
<td>beyond,</td>
<td>pār.</td>
</tr>
<tr>
<td>on this side of,</td>
<td>wār.</td>
</tr>
</tbody>
</table>

**Baghi**

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>of,</td>
<td>ro.</td>
</tr>
<tr>
<td>from,</td>
<td>ānda.</td>
</tr>
<tr>
<td>to,</td>
<td>kō.</td>
</tr>
<tr>
<td>in,</td>
<td>de, dō, kha.</td>
</tr>
<tr>
<td>above, upon,</td>
<td>gāhri.</td>
</tr>
<tr>
<td>in front of,</td>
<td>āge, āgre.</td>
</tr>
<tr>
<td>in front of me,</td>
<td>mü ānda āgre.</td>
</tr>
<tr>
<td>with, along with,</td>
<td>sātte.</td>
</tr>
<tr>
<td>with me,</td>
<td>mu sātte.</td>
</tr>
<tr>
<td>with (instrument),</td>
<td>giddh.</td>
</tr>
<tr>
<td>for,</td>
<td>tāī.</td>
</tr>
<tr>
<td>for him,</td>
<td>tehri tāī.</td>
</tr>
<tr>
<td>under,</td>
<td>thāl.</td>
</tr>
<tr>
<td>beyond,</td>
<td>pār.</td>
</tr>
<tr>
<td>on this side of,</td>
<td>ār.</td>
</tr>
</tbody>
</table>

**Verbs**

**Verb Substantive**

Pres. (R.) ā, indeclinable.
(B.) ēh, indeclinable.
Neg. nih utī; (B.) nēhī ēthī, both indeclinable.

Past (R.) masc. sing. tau, fem. ti; masc. plur. tē, fem. ti.
(B.) tau, fem. te; plur. te, fem. te.

lōṭno, fall

<table>
<thead>
<tr>
<th>Rampur</th>
<th>Baghi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperat. sing. lōṭ.</td>
<td>Imperat. sing. lōṭ.</td>
</tr>
<tr>
<td>Plur. lōṭā.</td>
<td>Plur. lōṭā.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>lōṭē.</td>
<td>lōṭā. lōṭā.</td>
</tr>
<tr>
<td>lōṭā.</td>
<td></td>
</tr>
</tbody>
</table>


B. The fem. is the same as the masc. but with the ending e all through. The e of the fem. is almost i.

Imperf. R. lōṭā, indecl. with the past of the verb subst. tau, te, etc. B. Pres. ind. with the past verb subst.

Thus—

R. lōṭā tau, fem. ti; lōṭā tē, fem. tē.

B. lōṭā tau, fem. te; lōṭū tē, fem. tē.

R. Pres. cond. same as pres. ind.

Past cond. lōṭ-daun, fem. -di; plur. -de, fem. -dī.
Conj. part. lōṭēau, having fallen.
Past, lōṭ-au, fem. -i; plur. -ē, fem. -ī.
Agent, lōṭēwālo, faller.

B. Pres. cond. same as pres. ind.

Past cond. lōṭ-dā, -de or di, de, de or di.
Conj. part. lōṭēā, having fallen, indecl.
Stat. part. lōt-ŏnīdō, -ĕnde, -ĕnde, -ĕnde, in the state of having fallen.
Part. lōt-aum, -e or -i; plur. -ē, fem. -ē or -i.

ōnō, be, become

R. Imperat. ṭ. ōā. B. Imperat. ō. ūā.
Fut. ōū. ōī. Fut. ūllaum. ūlle.
ōē, auct. ōau, auaum. ōlo. ūlle.
ōā, auaum. ōā aumā. ōlo. ūlle.
Past, ūau, fem. ūī, etc. Past, ūau, fem. ūē, etc.
Past cond. ūndau. Past cond. ūndau.

R. In ūau, ūā, the initial ū is very long.
B. A slight ū is frequently prefixed throughout the verb.
B. In ūau, ūā, the ū is very long.

ānō, come

R. Imperat. āts, ātsau.
Fut. āū, āe, atsā, āi, āau, atsā.
Past cond. āndau.
Hab. atsā kōrū, I am in the habit of coming.

B. Imperat. āsh, āshā.
Pres. ind. āū, āe, āe, āū, āe, āe.
Imperf. āū tāu, āe tāu, etc.
Fut. āūllaum, ālau, ālau, ūlle, āle, āle.
Past, āō, fem. āe, etc.
Past cond. āndau.
Conj. part. āiā, having come.

nāshno, go

R. Pres. ind. nāshū, -e, -ā, -ī, -au, -ā.
Imperat. nāsh, nāshau.
Past, nāthau.
Past cond. nāshdau.
Conj. part. nāshēau, having gone.
Agent, nāshnewālo, goer.
B. Imperat. दू, दो।
Pres. ind. दू, दूा, दूा, दू०, दूा, दूा।
Imperf. दूतान, दूाँतान, etc.
Fut. दूाँलाह, दूाँलाह, दूाँलाह, दू०ए, दू०ए, दू०ए।
Past, दूाउ, दू०ए, etc.

राख्यो, remain
R. Pres. ind. रो०, रो०, रो०, etc.
Imperat. राँ, राँन।
Past cond. रोनाउ।
B. Fut. रालान, रोलान, etc.
Pres. ind. रो०, रो०, etc.
Past, राँ, fem. राँ०; plur. राँ००, etc.

सिथ्नो, sit
R. Past, सिथ्न०, the rest of the verb regular.

सिथ्नो
B. Past, सिथ्न०।

This verb is regular in both dialects. In the past, of course, the agreement is with the object.

कहा०, eat
R. Pres. ind. कहा०, etc.
Past, कहाँ।
B. Stat. part. कहार०।

पिनो, drink
R. Pres. ind. पिन।
Past, पिन०।
B. Past, पिन००; fem. पें; plur. पें।
Stat. part. पिन०।

देनो, give
R. Pres. ind. देन।
Past, देनान।
B. Fut. देनालाह।
Past, देनाह।
“Take” is leño (regular) in Rāmpur and gīnno in Baghi. The latter has: past, gīnau; stat. part. gīnēro.

körno, do

R. Past, kĩau.
B. Past, kōrau.

“Bring” is ānño (regular).

B. Fut. ānūlau; past, ānau; stat. part. ānero.

“Take away” is nīno (regular) in Rāmpur and nēno in Bāghi.

nēno has: fut. nēulau; past, nēau; stat. part. nēero.

In the Rāmpur dialect verbs whose roots end in a vowel make the pres. ind. in -ā instead of -ū, as deū, “I give.” It will be noticed that in Rāmpur the pres. ind., fut., and pres. cond. are always the same. In Bāghi there is a separate future, but the pres. ind. and pres. cond. are identical. In negative sentences the past cond. is used for the pres. ind.
SENTENCES

1. R. Tēro nāū kā?
B. Tēranu naū kā eh? Thy name what is?

2. R. Ėu gōhri kētri ʾumār ā?
B. Ėo gōhre ri kētrē ʾombār eh? This horse of how-much age is?

3. R. Īdrā Kāshmīra sikā (up to) kētro dār ā?
B. Īdrānda Kāshmīr kētro dār eh? Hence Kashmir (up to) how-much far is?

4. R. Thāre bābbe gauhrē kēttī tshōṭū ā?
B. Tōmu re bābbā re gauhrē kētre tshōṭū eh? Your father of house (in) how-many sons are?

5. R. Mū āz bārē dārā hānde āo.
B. Ā āz bāre dār-ānda ānde āo. I to-day very far-from having-walked came.

6. R. Mēre tsātsēau tshōṭu ēvi baihnī si bīāh āo.
B. Mēre kākā ro tshōṭu ēhri bauhnī sūṭtrau baih āo. My uncle-of son his sister with marriage became.

7. R. Gauhr ke shākle gōhri zīn ā.
B. Gauhrā dāu shākle gōhre ri dzīn. House in white horse of saddle (is).

8. R. Ėui pīṭthī mātē zīn kōshau (tighten).
B. Ėhri pīṭthī gāhri dzīn bānnhau. His back upon saddle bind.

9. R. Mē ēue tshōṭu le (to) bārō mārau.
B. Moē ēhrau tshōṭu bōri pīṭtāu. By-me his son (to) much was-beaten.

10. R. Dōūkā māte gāvī bākri tsaurā.
B. Ėh bōnā (jungle) dāu bēhrā bākri tsārā. (He) hill upon (jungle in) cows goats is grazing.

11. R. Ėu būṭā pād gōhre māte bēthōndau (seated).
B. Ėh būṭṭā thāl gōhre gāhrā būṭṭho (sat). That tree under horse upon seated (sat).

12. R. Ėuo bāih bēhnī kā bōro.
B. Ėhrau bāīh āpni bauhāṇi āṇdu bārō. His brother (own) sister from (than) big, i.e. is bigger.

13. R. Ėnō mūl dāiḥ rupayye.
B. Ėhrau mōl dāiḥ rupauo. Its price two-and-a-half rupees.

B. Mērau bāb es matṭhe gauhrā dō rauā. My father that small house in lives.

15. R. Ėn le rupayye deau.
B. Ėh khē ē ē ruuppe do ēa. Him to these rupees give.

16. R. Ėn kā rupayye mēngau.
B. Īś āṇdu ruuppe mōngā ērūk (hither). Him from rupees ask (hither).

17. R. Ėn le māriān rēzā kau bānnhau. Him to having-beaten ropes with bind.
B. Īś ētshe pītā rōshie gūddh bānna. Him to well beat ropes with bind.

18. R. Kūē kā pāni gādau.
B. Kūē āṇdu cīsh (or pānī) gārhā. Well from water bring-out.

19. R. Mū kā āge tsūlo.
B. Mū āṇdu aγγē tsūlā. Me from before go.

20. R. Kauro tshōtu tōma pātsu āō? Whose boy you behind came?
B. Kauro tshōtu ā tā pātsu? Whose boy comes thee behind?

21. R. Jau kau kā múlē lēn. This whom from in-price was-taken?
B. Ėh tēc kōs āṇdu mōllē gīnau. This by-thee whom from in-price was-taken?

22. R. Gaā kā ēkki āhtive lē kā lēn.
B. Gaāa ri ēkki dākāndār āṇda gīnau. Village of one shopkeeper from was-taken.

Notes.—8. B. Gāhri, upon, cf. 11. B.; gāhrā agrees with its noun; it is a prepositional adj. like wārgā (similar to) in Panjabi. 9. Bārō and bōri (or bōhri) are different
words. 11. Bêthônda\text{au}, stative part. in the state of having sat, seated.

The stative part. of trans. verbs becomes a passive part.; thus khäero means in the state of having been eaten. In Bâghi there are two such participles, one ending in -ônda\text{au} and one in -ero for intrans. and trans. verbs respectively.

\textit{Examples}.—Lotônda\text{au}, fallen; khäero, eaten; pi\text{ero}, drunk (i.e. of the thing drunk).

The ending -ero is found in various forms, as -éroa in Sûrkhûli, -éro in Kûâri, -éru in North and South Jubba\text{al}, -irâ in Mândêali, East Sukêti, and North Bilâspûri; -ûrû in Hândûri, Dâmi, South Bilâspûri, and Gâdi; -ôrû in Cûmêali, Cûrâhi, and Paûgwâli; -ôro in Bhâdrâwâhi; -ôr in Pâdâri.
VOCABULARY

The first word or words belong to the Rāmpur dialect, the others, separated by a colon, to the Bāghī dialect.

above; see "up", "upon".
all, sōbbi : sōbbhi.
anyone, someone, koi : kun.
arrive, paūtsno : pūjjo.
ass, gaddha : gaddho.
backwards, patsha : pātsha.
back, pīṭṭh : pīṭṭh.
bad, nēnārū : riau.
be, become, āno : āno, hōno.
bear, rikh : rikkh.
beat, pīṭṭno, tsikno : pīṭṭno, tsikno.
beautiful, bānkau : bāṭṭhṇau.
big, bāḍa : bōrau.
bird, tsārki : pānchi.
bitch, kukkri : kūkrī.
body, jēa : bādān.
boy, tshōṭu : tshōṭu : see "son".
bread, rōṭṭi : rōṭṭi.
bring, ānno : ānno.
brother, dād, bailṭu : bāīh.
buffalo, mhaī : maīsh.
bull, bōlād : bōlād.
buttermilk, tshāh : chāsh.
call, būno : būdno.
camel, ūṭ : ūṭ.
cat, braīlā, fem. braīli : bārailau, fem. bārailī.
clean, hātsha : āṭshau.
cock, kukhlā : kūkhrau, mārgā; wild cock (Baghi), khlair.
cold, shēlau : shēlau.
conquer; see "win".
cow, gāo : gāo.
cowherd, gūālo : gūālo.
daughter, tshōṭi : tshōṭi.
day, dūs : dūs.
defeated, be, hārno : hārno.
die, mārno : mārno.
do, kērno : kērno.
dog, kukkār : kūkār.
draw out, gādno : gārhno.
drink, pīno : pīno ; cause to —,
pīāṇo : pīņēno.
ear, kānn : kānn.
eat, kāhno : khāno ; cause to —, khūāno : khīāno.
egg, pinni : pinni.
eight, āṭh : āṭh; eighth, āṭhāo : āṭhāau.
eleven, thāro : thāro.
eighty, tsār biyeh.
eject, gādno : gārhno.
elephant, hātthi : hāthi.
egg, gūara : gairu.
eye, ākkhi : ākkk.
face, mū : mū.
fal; loṭno : loṭno.
far, dūr : dūr.
father, bāb : bāb.
field, dūkro : khēc.
fifteen, pōnda : pānda.
fight, lōrno : pītno.
fish, mātshī : mātshī.
five, pāndz : pāndz; fifth, pāndzūno : pāndzūau.
flow, bauhno : bauhno.
foot, bāgna, rāddā : lāt.
forty, dī biyveh.
forward, āge : āge, āge.
four, tsār : tsār; fourth, tsōutho : tsōuthau.
fourteen, tsōuda : tsōuda.
from, kā : ānda.
fruits, phāl : phāl.
ghi, giuh : giuh.
girl, tshōti : tshōti.
give, dēno : dēno.
go, nāshno : dūno.
goat, bākr-o, fem. -i : bākr-o-i.
good, hātsha : ātshau, shōblau.
graize, dākhau.
hand, hāth : hāth.
he, sē : sē.
head, mūnd : mūnd.
hear, shūnno : shūnno; see "relate".
hen, kuhli : kūkhri, mūrgi; wild — (Bāghi), dūhi.
hence, ēdrā : ēdro.
here, ēde : ēde, ēde; up to —, ēdrā sā : ēde tāi.
high, ātsau : ātsau.
hill, dāuk : dāghār.
horse, gōhro : gōhro.
hot, nīttau : nētau.
house, gauhr : gauhr.
hundred, shau : shau.
husband, rāndko : rāndau.
I, mū : ā.
ignorant, bēsi : kānānā.
in, kē : dō.
inside, bite : bitre.
iron, lōah : lōah.
jackal, shīl : shailto.
jungle, dzāṅgal : baun.
kind, of this —, ūno : ūno; of that —, tēno : tēno; of what —, kēno : kēno; of which — (rel.), dzēno : dzēno.
kite, shārairi : mārairi.
know, dzāṅno : dzāṅno.
lazy, dīhnau : dīhnau.
learn, shīkno : shīkno.
leopard, bārāh : bārāh.
lie, suttno : sūtno.
little, hūtšlo, chóto, kāmti : māṭthau, kāmti.
load, bāhra : bāhrau.
look, shāno : dēkhnno.
maize, tshālli : kūkkri.
make, cānno : cānno.
man, mānsh : mānvuc.
mare, gōhri : gōhri.
marrried, be, bīāh ūno : baιh ūnō.
meat, mās : māss.
meet, mēlno : mīlno.
milk, dūdh : dūddh.
moon, dzōth : dzōt.
mother, i : i.
mountain, dāuk : dāghār.
much, dzādau : dzādau, bōri; so —, ētī, tētī : étro, tētro;
how —, kēti : kētro; as — (rel.), dzēti : dzētro.
my, mēro : mēro.
name, nāu : naú.
near, bīde : nēri.
night, rāci : rāc.
nine, nau : nau; ninth, nōūau : nōūau.
nineteen, nīh : nīsh.
no, nīh, na : nīh, na ; nothing, kūtsh na : kūtsh na.
nose, nāk : nāk.
not, nīh, na : nīh, na.
now, ēbhī : ēbhī.
of, -o : ro.
oil, tēl : tēl.
on, māte : gāhrā.
one, ēk : ēk; one and a half, dēorh : dēorh.
our, māhro : māhro.
out, baih : bahrā.
pen, kūlām : kūlām.
pig, swīgār : sāngār.
place, v., thāno : thārno.
plain, n., sōllō : sōllō.
plough, auhl jōcno : auł dūṃūno.
quickly, nāndi : shātt.
rain, pāni : bārkāh.
read, pōrno : pārno.
recognize, patshainno : pārainingo.
relate, shūnauno : shūnāno.
remain, rauhno : rauhnq.
return, ōru āno : ōru āno.
rise, ūḍzu khārno : ūṭṭhno.
river, dārāo : dāryaio.
rope, rēz : rōshi.
rung, thūnno : bichno.
saddle, zīn : dzīn.
sake, for sake of, lē : tāi.
say, bōlno : bōlno.
see, shāno : dēkhno.
seed, bīu : bīj.
seven, sāt : sāt ; seventh, sātūo : sātūau.
seventeen, sōttra : sīttra.
sharp, painnau : painnau.
she, se : sē.
sheep, bēhi : bēhr (note different r).
shepherd, bāḍālo : bārālo.
shop, āhti : āhti.
shopkeeper, āhtiwālo : ākkāndār.
side, on this side of, wār : ār ;
on the far side of, pār : pār.
sister, elder than person referred to, dāi : dāi ; younger than do., baih : baihū.
sit, bīshno : būṭhno.
six, tshau : tshau ; sixth, tshōīnau : tshāto.
sixteen, sōla : sōla.
sixty, caun bīyyeh.
sleep, suṭno : suṭno.
son, tshōīu : tshōīu.
sow, ōnno : bōno.
speak, bōlno : bōlno.
stand, ūḍzu khārno : khārā ōnō.
star, tāra : tāra.
stomach, pēṭ : pēṭ.
storm, bāgār : bāgūr ; see "wind".
stream, khād : nau.
sun, sūrāj : sūrāj.
sunshine, dō : dau.
sweet, gūlau : mīthau.
swift, sätāž : sätāž.
take, lēno : ginno; take away,
ṇino : nino.
ten, dāsh : dās.
than, kā : ānda.
then, tēbhi : tēbhi.
there, tide : tie, tide.
they, sē : sē.
thief, tsōr : tsōr.

thirteen, tēra : tēra.
this, jo : ēh.

thou, tū : tū.
three, caun : caun; third,
cijjo : cijjo.
thy, tēro : tēro.
tie, bānnhno : bānnhno.
tighten, kōshno : kōshno.
to, lē : khē.
to-day, ādz : āz.
to-morrow, kālle : jia; day
after —, pörsho : pörshi;
on fourth day, tsōuthe :
tsōuthe.
tongue, dzībbh : dzībbh.
tooth, dānt : dānd.
town, bāzār : bādzār.
tree, būt : būt.
twelve, bāra : bāra.
twenty, bīh : bīsh.
two, dūi : dō; two and a half,
ḍāih : ḍārh; second, dūjau :
dūjau. (The u in dūi is
long and the i short.)
ugly, nikāmmau : riau.
uncle, tsātso : kāk.
under, pād : thāl.
up, upwards, āhndī : āti.
on, māte : gāhrā (latter is
an adjective).

very, bāro : hōri, bōhri.
village, grāo : gaū.
walk, hāndo : āndo.
was, tau : tau.
water, pāni : cish, pāni.
way, paindau : bāt.
we, āmmē : āmmē.
well, adv., ātsho : ātsho.
well, n., kūo : kūo.
what, kā : kā; whatever, dzō
dūtsh.
wheat, gūh : gūh.
when (inter.), kēbhi : kēbhi;
(rel.), dzēbhi : dzēbhi.
where (inter.), kide : kie, kide;
(rel.), dzide : dzide.
white, slūklo : slūklo.
who (inter.), kuṇ : kuṇ; (rel.),
dzō : dzō.
why, kile : kai.
wife, rāndki, rāndi : tshēoři,
zānāna.
win, dzītno : dzītno.
wind, bāgār : bāgūr.
wise, sätāz : ākldār.
with, along with, sīh : sātte;
(instr.), kau : giddh.
woman, rāndki, rāndi : tshēoři.
write, likkhtno : likkhtno.
yes, ō : (answering question), ō;
(answering call), ei.
yesterday, hīḍ : īzz; day
before —, phrēz : phōrāz;
day before that, tsōuthe :
nōrāz.
you, tūmē : tōmmē.
your, thāro : taūro.
KOCI:—SURKHULI DIALECT

Nouns

Masculine.

<table>
<thead>
<tr>
<th>Nominal Form</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>gōh-o, horse.</td>
<td>-e.</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>-ē ro.</td>
<td>-ē ro.</td>
</tr>
<tr>
<td><strong>Dat., Acc.</strong></td>
<td>-ē le.</td>
<td>-ē le.</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>-ē kū.</td>
<td>-ē kū.</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>-e.</td>
<td>-üe.</td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>gauh-r, house.</td>
<td>-r.</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>-rā ro.</td>
<td>-rā ro.</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>-re.</td>
<td>-üe.</td>
</tr>
</tbody>
</table>

Feminine.

<table>
<thead>
<tr>
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<th>Singular</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>tšheor-i, girl.</td>
<td>-i.</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>-i ro.</td>
<td>-i ro.</td>
</tr>
<tr>
<td><strong>Dat., Act.</strong></td>
<td>-i le.</td>
<td>-i le.</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>-i kū.</td>
<td>-i kū.</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>-iē.</td>
<td>-iē.</td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>bauh-ŋ, sister.</td>
<td>-ŋi.</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>-ni ro.</td>
<td>-ni ro.</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>-niē.</td>
<td>-niē.</td>
</tr>
</tbody>
</table>

All genitives are themselves adjectives and are declined as such.

Pronouns

<table>
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<tr>
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<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>aū, I.</td>
<td>āmme, we.</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>mēro.</td>
<td>āmāro.</td>
</tr>
<tr>
<td><strong>Dat., Acc.</strong></td>
<td>mulē.</td>
<td>āmlē.</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>mu kū.</td>
<td>ām kū.</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>mūie.</td>
<td>āmūie.</td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>tū, thou.</td>
<td>tūme, you.</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>tēro.</td>
<td>tūmāro.</td>
</tr>
<tr>
<td><strong>Dat., Acc.</strong></td>
<td>tāū le.</td>
<td>tūm le.</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>tāē.</td>
<td>tūmāe.</td>
</tr>
<tr>
<td><strong>Nom.</strong></td>
<td>īo, this.</td>
<td>īe.</td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>ēs ro, ēh ro.</td>
<td>īū ro.</td>
</tr>
<tr>
<td><strong>Dat., Acc.</strong></td>
<td>ī le.</td>
<td>īū le.</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>ī kū.</td>
<td>īū kū.</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>īnie.</td>
<td>īūe.</td>
</tr>
</tbody>
</table>
The fem. sing. is nom. īe; gen. īū ro, etc.; agent īāe.

Nom. sau, that, he.
Gen. tīro, tēho.
Agent tinīe.

Fem. sing. nom. sau; gen. tiā ro; agent tinē.
kun, who? has, gen. kāh ro, ag. kunīe.
kā, is what?
who, as a relative, is jun or dzun.

AdjectIvE Pronouns
īno, of this kind; tiro, of that kind; kīno, of what kind (inter.); jīno, of what kind (rel.).
eti, so much or many; tēti, so much or many (correl.); kēti, how much or many; jēti, as much or many (rel.).
dōk̪h zeī is used for “a little” as dōk̪h zeī pīthau.
a little flour.

Adjectives
Adjectives ending in a consonant are not declined unless when used as nouns, in which case they take the declension of nouns. Those ending in o, u, or ā have -e in masc. obl. sing. and masc. plur., and -ī all through the fem.

Comparison is made by means of the prep. ku.
ēs ku atsho, better from this, better than this.
bāddēu ku atsho, better from all, better than all, best.

Numerals
1. ēk.
2. dūi (ū long).
3. cīn.
4. tsār.
5. pānż.
6. tshau.
7. sātt.
8. ātt̪h.
9. nau.
10. dās.
11. gīāra (first a long).
1 ½ deūrh.
2 ½ dāhi.
Adverbs

Time

ēbbi, now.  
țēbbi, then.  
kēbbi, when?  
jēbbi, when (rel.).  
āj, to-day.  
källe, to-morrow.  
pōrshē, day after to-morrow.

hīdz, yesterday.  
phărīdz, day before yesterday.  
nītrēz, on fourth day back.  
kēbbi, sometimes.  
kēbrī kēbrī, sometimes, sometime or other.  
kēbbi na, never.

tsouthe, on fourth day.

Place

ēthē, Ĭde, here.  
ti, there.  
kē, where?  
dzē, where (rel.).  
orū, hither.  
īdvā zāu, up to here.  
īdro, from here.  
māthe, māte, upwards.  
wār, on this side.

tōle, downwards.  
nērī, near.  
dūr, far.  
āgu, āgāri, in front.  
pīshe, pīshu, behind.  
bītre, inside.  
bātre, outside.  
pār, on that side.

Others

kālle, why.  
phētī, quickly.  
athe kōrle, well.

Most adjectives may be used as adverbs. They follow the rules of agreement given for adjectives above.

Prepositions

ke, in.  
ro, of.  
le, to.  
kū, kū, from.  
māthe, māte, dēi, dī upon.  
pār, under.  
zāu, up to.  
pīshe, pīshu, behind, after.

āgāri, ku āgāri, āgu, before, in front of.  
ārle, with (along with).  
kunne, with (instru.).  
kāi, beside; mu kāi, beside me.  
pār, beyond.  
wār, on this side of.
Verbs

Verb Substantive

Pres. tense ū.         ũ.
        ũ.
ā, sā, āsā.        ĩ, sī.

Neg. sing. masc. nāsto. fem. nāsti; plur. masc. nāsto. fem. nāsti.

Past masc. thau, fem. thī.  thē, fem. thī.
        thau, fem. thī.  thē, fem. thī.
        thau, fem. thī.  thē, fem. thī.

piṭuo, beat

Imperat. piṭ  piṭau.

Pres. ind. piṭā ū.  piṭī ũ.
          piṭā Ĩ.  piṭā Ĩ.
          piṭā sā, piṭā.  piṭā sī, piṭā Ĩ.

This does not change for gender.

Imperf. piṭā thau, fem. thī.  piṭā thē, fem. thī.
          piṭā thau, fem. thī.  piṭā thē, fem. thī.
          piṭā thau, fem. thī.  piṭā thē, fem. thī.

Fut. and pres. conj. are the same as the pres. ind.

Past, piṭo, piṭau; fem. piṭī; plur. piṭe; fem. piṭī (all agreeing with object).

Perf. sing. masc. piṭo ā, piṭo ĩ; fem. piṭī ā; plur. masc. piṭe ĩ; fem. piṭī Ĩ.

Plup. piṭo thau; fem. piṭī thī; plur. piṭe the; fem. piṭī thī.

Past cond.—
          piṭdō, piṭdau, fem. piṭdi.  piṭde, fem. piṭdi.
          piṭdō, piṭdau, fem. piṭdi.  piṭde, fem. piṭdi.
          piṭdō, piṭdau, fem. piṭdi.  piṭde, fem. piṭdi.

Conj. part. piṭēau, having beaten.

Stat. part. piṭōndau, in the state of having been beaten. or simply beaten.
In the same way are conjugated ꜰtño, fall; Ḯhño, come; Ḯiráu, go, except that this last, like all verbs whose root ends in a vowel, inserts n before -dau in the past cond., Ḯérau.

būshño, sit

Past, būṭṭho, būṭṭhau.
Stat. part. būşhōndo, in the state of being seated, or simply sitting.

khāno, eat
Pres. ind. khāā ā, khā ā, khāā sā, khāī ā, khā ā, khāā ā.
Past, khāau.
Stat. part. khāērōā; so also lāno, take.

pīno, drink

Past, pīo.
Stat. part. pīērōā.

dēno, give

Pres. ind. dēā ā.
Perf. dēo ā; plur. dēe ā.
Stat. part. dēērōā.

kōrno, do

Past, kīo.

āṇno, bring

Perf. āṇo ā.
Stat. part. āṇērōā.

nīno, take away

Perf. nīo ā.
Stat. part. nīērōā.

In negative sentences the past cond. is used for the pres. ind.
SENTENCES

1. Téro nau kà sā? Thy name what is?
2. Es gohrē ri kēti bōrshe i? This horse of how-many years are?
3. Ídro Kāśmirā džāū (zāū) kēti (kētti) dūr ā. Hence Kashmir up-to how-much far is.
4. Tēre bōbbā re gohrā ke kēti tshōru ā. Thy father of house in how-many sons are?
5. Āz āū bāre dūrā ku āndīau āsho ā. To-day I very far from having-walked came.
6. Mēre kākka ro tshōrū ēsri bauhni ērle būḥ āau. My uncle's boy his (this-of) sister with married is.
7. Gōhra ke šākēle gohrē ri kāṭhi ā. House in white horse of saddle is.
8. Tēhri pīṭhī māte kāṭhi bānnho. His back upon saddle tie.
9. Māīē ēhre tshōrū atsho pīṭau. By-me his (this-of) boy well was-beaten.
10. Īo dānde ā (dei) bēhr bakkār tsārā oā. He hill upon sheep goats grazing is.
11. Īo īs bikhā pār gohre māthe būshōndo. He this tree under horse upon seated is.
12. Esro bāhi āpū bauhni ku bōro ā. His brother own sister than (from) big is.
13. Ėhro mōl dāih rūpāe. This-of price two-and-a-half rupees.
15. Ės lē īu rūpāe déau. Him to this rupee give.
16. Īu rūpāe ēs ku ērū māngāu. This rupee him from hither ask.
17. Ės atsho pīṭēau lōḥli kānne bānnhau. Him well having-beaten ropes with bind.
20. *Kāhro tshörū tāā pitshu āshdau lāgōndau.* Whose boy thee behind coming attached (is in the act of coming).
21. *Īo tāē kās ku lāau.* This by-thee whom from was taken.
22. *Gāūā re bānēē ku.* Village of shopkeeper from.

Notes.—6. Ūau (ū very long) is the Hindi *huā.*
10. The o in oā seems to be merely euphonic to avoid the coming together of the two vowels ā.
11. *Būshōndau,* stat. part., in the state of having sat, i.e. seated.
19. *Hānd,* walk, appears above in 5 as ānd.
20. *Āshdau lāgōndau* corresponds to the Panjabi *aundā e lāqa* is in the act of coming.
VOCABULARY

above, māthe; see “up”, “upon”.
day, dūs.
defeated, be, hārno.
all, bādde.
die, mōrno.
ass, gāddhau.
do, kōrno.
backwards, pitshe, pitshu.
dog, kukkūr.
back, n., pīth.
downwards, tōle.
bad, nikāmmau.
draw out, gārno.
be, become, ōno.
drink, pīno.
bear, n., rīkh.
ear, kōnthū.
beat, pīṭno.
eat, khāno.
beautiful, atshau.
eight, āṭṭh.
bed, mānzā.
eighteen, ḥhāra.
behind, pitshe, pitshu.
elephant, āṭthī.
below, tōle.
eleven, giāra (first ā very long).
bird, tsirā.
eye, ākkhī.
bitch, tshānūṭī.
face, mū.
body, dzēū.
fall, lōṭnō.
book, kāṭāb.
far, dūr.
boy, tshōru.
father, bāb.
bread, rōṭṭī.
field, dākhrau.
bring, ānno.
fifteen, pāndra.
brother, bāhī.
fight, pīṭno.
buffalo, maṭshī.
fish, mācchī.
bull, bōlād.
five, pānz.
buttermilk, shāshī.
foot, tāṅge.
call, āṭānño.
forward, āgu, āgārī.
cat, birāṭṭau.
four, tsār.
cock, kukhrō.
fourteen, tsāuda.
cold, shēlaū.
from, ku, kū.
come, āšṭno.
front, in front of, āgārī, āgu.
conquer, džituo.
fruit, phōl.
cow, gāū.
ghi, gīh.
cowherd, gāāldū.
girl, tshōṭūr.
daughter, tshōṭūr.
give, dēno.
goat, bākrau; female, bākkār.
good, atsho.
graze, tsārno.
hair, rēsh.
hand, āth.
he, that, sau.
head, mūnd.
hear, shuṇno.
hen, kukhari.
hence, īdro.
here, ēṭṭhi, īde.
hill, dāndā.
house, gauhr, gōhr.
husband, bōṭauro.
I, āū.
ignorant, nikāmmau.
in, ke.
inside, biitre.
iron, lōah.
jackal, shailto.
jungle, dzāṅgal.
kind, of this, īno; of that —,
tīno; of what —, kīno; of which —, jīno (rel.).
kite, gōṛāḍ.
lazy, khārāb.
learn, sūkhiṇo.
leopard, bārāhg.
lie, sūṭno.
little, lōlāo; a little, dōkh zei; adv. ḍhri.
load, bāgār.
look, dēkhṇo.
maize, bēṭi.
make, chāṇṇo.
man, āḍāmī.
mare, gōhiṛi.
milk, dūḍh.
mother, āī.
mountain, dāndā.
much, so, ēṭī, ēṭī; so much (correl.), tēṭī, tēṭī; how much? kēṭī, kēṭī; as much (rel.), dzēṭī, dzēṭī; adv., bōri, bōro.
my, mēro.
never, kēbbi na.
nine, nau.
nineteen, āvis (accent on first syllable).
oil, tēl.
on, see “upon”.
one, ēk.
our, āmāro.
outside, bāire.
pen, kālām.
pig, swāŋār.
place, tsārno.
plain, n., sōlo.
plough, aul bāṇo.
puppy, kūicā.
quickly, phēṭi.
rain, pānī.
read, pōṛhno.
recognize, rūāṇo.
remain, ra unh no.
return, öru. äsh no.
river, nau.
rope, løhti.
saddle, kaqthi.
say, bôno.
see, dêkho no.
seed, bij.
seven, sätt.
seventeen, sâtra.
sharp, pôinau.
she, sau.
sheep, bêri.
shepherd, bôkrâldâ.
side, on this — of, wâr; on that — of, pîr.
sister (older than person referred to), dâi; younger than do., bauhû.
sit, bâshîno.
six, ts hau.
sixteen, sôula.
sleep, sûtûno.
son, tshôrn.
sow, bauno.
speak, bôlno.
star, târa.
stomach, pêt.
storm, bâgûr.
stream, gâhr.
sun, sûrâz; sunshine, rûr.
sweet, mîthau.
swift, atsho.
take, láno; take away, nîno.
ten, dâs.
than, ku.
that, sau.
then, têbbî.
there, tîe.
they, these, tîe.
thief, tsörr.
thirteen, tîra (very long î).
this, io.
thou, tû.
three, cîn.
thy, têro.
tie, v., bannho no.
to, le.
to-day, âj.
to-morrow, kâlle; day after —, pörshî; on fourth day, tsöuthê.
tongue, dzîb.
tooth, dând.
town, bâzar.
tree, bikh.
twelve, bâra (first â very long).
twenty, bis.
two, dâi (long û); two and a half, dâhi.
ugly, nîkâmno.
uncle, kâkk.
under, tôle.
up, upwards, mâte, mâtîhê.
upon, mâte, mâtîhê, dei, di.
very, bâro, bûro, bûri.
village, gâô.
wake, ândno, händno.
was, thau, fem. thî.
water, pânî.
way, bât.
we, âmme.
well, adv., atsho.
well, n., kûo.
what, kâ.
wheat, giûh.
when? këbbî, (rel.) jëbbî.
where? kîe, (rel.) dzie.
white, *shāklo.*

who? *kun.*

why? *kālle.*

wife, *tsheori.*

win, *dzītno.*

wind, *bāgur.*

wise, *ōkliwālo.*

with (instru.), *kānno;* (along with), *arle.*

woman, *tsheori.*

write, *likhuno.*

yesterday, *hidz;* day before —, *phāridz;* on fourth day back, *nitriz.*

you, *tāme.*

your, *tāmāro.*
## KOCI:—KUARI DIALECT

### Nouns

#### Masculine.

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<td>Dat.</td>
<td>-re lē.</td>
<td>-reū lē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-re ku.</td>
<td>-reū ku.</td>
</tr>
<tr>
<td>Agent</td>
<td>-reī.</td>
<td>-reūē.</td>
</tr>
<tr>
<td>Nom., Acc.</td>
<td>bēt-ā, son.</td>
<td>-ā.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ā ro.</td>
<td>-āū ro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ā kē lē.</td>
<td>-āū kē lē.</td>
</tr>
<tr>
<td>Agent</td>
<td>-āē</td>
<td>-āāē, āāē.</td>
</tr>
<tr>
<td>Nom., Acc.</td>
<td>rikh, bear.</td>
<td>rikh.</td>
</tr>
<tr>
<td>Gen.</td>
<td>rikh-e ro.</td>
<td>rikh-u ro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ē lē.</td>
<td>-u lē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-ē ku.</td>
<td>-u ku.</td>
</tr>
<tr>
<td>Agent</td>
<td>-ēī.</td>
<td>-ō.</td>
</tr>
</tbody>
</table>

#### Feminine.

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<thead>
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</tr>
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<tbody>
<tr>
<td>Nom., Acc.</td>
<td>bēt-ī, daughter.</td>
<td>-ī.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ī ro.</td>
<td>-īū ro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ī kē lē.</td>
<td>-īū ke.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-ī ku.</td>
<td>-īū ku.</td>
</tr>
<tr>
<td>Agent</td>
<td>-īē.</td>
<td>-īē.</td>
</tr>
<tr>
<td>Nom., Acc.</td>
<td>buuḥ-n, little sister.</td>
<td>-nī.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-nī ro.</td>
<td>-nīū ro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>-nī kē lē.</td>
<td>-nīū kē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>-nī ku.</td>
<td>-nīū ku.</td>
</tr>
<tr>
<td>Agent</td>
<td>-nīē.</td>
<td>-nīūē.</td>
</tr>
</tbody>
</table>

#### Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>āū.</td>
<td>āmmē.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mairo.</td>
<td>māhro.</td>
</tr>
<tr>
<td>Dat.</td>
<td>mū kē lē.</td>
<td>āmmū kē lē.</td>
</tr>
<tr>
<td>Abl.</td>
<td>mū koi.</td>
<td>āmmū koi.</td>
</tr>
<tr>
<td>Agent</td>
<td>mū.</td>
<td>āmme.</td>
</tr>
</tbody>
</table>
Second.

Nom. tū. tummē.
Gen. tērō. tāmāro.
Dat., Acc. tēr ke. tum kē lē.
Abl. tēr koi. tum koi.
Agent tēr. tumme.

Third.

Nom. nau, he, she, it, that. nē.
Gen. nyās ro, fem. nyā ro. niū ro.
Agent niṃi, fem. nyāi. niūa.
Nom., Acc. jo, this. jē.
Gen. ēh ro, ēs ro. ēiū ro.
Dat., Acc. ēk kē, ēs ke. ēiū kē lē.
Agent inī. ēiūe.
Nom. kān, who.
Gen. kāh ro.
Agent kānī

jō is who, relative, and kā, is what? kūcch, something, anything.

Adjective Pronouns

īeno, of this kind; tāuno, of that kind; kauño, of what kind? dzauño, of which kind (rel.).
etī, so much or many; tētī, so much or many (correl.); kētī, how much or many? dzētī, as much or many (rel.).

Adjectives

Adjectives in -o, -ā, -au are declined as follows: masc. sing. obl., -e; masc. plur., -e; fem. sing. and plur. -i. Others are not declined except when used as nouns. Adjectives used as nouns are declined as nouns.

Comparison is expressed by means of the preposition koi, from.

jō cīlho ēdze cīlhe koi khūb ai, this paper is good from this paper, this paper is better than this paper (ēdzo, this, a word used in Jubbal State).
sōk koi khūb, all from good, better than all, best.
Ability is expressed by means of the verb boño, bauno, be able, with the root of the required verb. To the root is added the syllable -i. Thus: I am not able to read, āū pōrī na baudo; these (men) can read, jō pōrī bōle.

In negative sentences the past cond. is used for pres. ind.

**Numerals**

1. ēk.
2. dāi.
3. tin.
4. tsār.
5. pānc.
6. tshau.
7. sāt.
8. āth.
9. nau.
10. daush.
11. ūgara (accent on first syllable).
12. bāra.
13. ūra.
14. tsōūda.
15. pōndra.
16. sōla.
17. sāṭtra.
18. āṭṭhara (accent on first syllable).
19. unūsh.
20. hūsh.

**Ordinals**

1st. paihlau.
2nd. dūdzau.
3rd. cijau.
4th. tsārūau.
5th. pāntsūau.
6th. tshaūau.
7th. sātūau, etc., adding -ūau.

For two and a half, cijau, apparently contracted from cijādha, is used.

**Adverbs**

**Time**

ibbi, ētrā, now. bīau, yesterday.
stautrā, then. phōrēdz, day before yesterday.
kautrā, when? kāddi, sometimes.
jautrā, when (rel.). kāddi na, never.
ētrā, to-day. kōtrā kōtrā, some time or other, sometimes.
dōtī, to-morrow. pōshī, day after to-morrow.
nittōshī, fourth day.
Place

îṭā', ēttike, here (îṭā has accent on second).

śaukē, there.

kauskē, where?

dzaukē, where (rel.).

îṭā zaū, up to here.

îṭā koi, from here.

ūbi, upwards.

śaudī, downwards.

nērī, near.

dār, far.

āge, āggu, in front.

pīshu, behind.

mānzēdī, inside.

bāir, outside.

pār, on that side.

Others

kōlē, why?

śōṣōrā, quickly.

khab, well.

Nearly all adjectives are used as adverbs. When so used they are declined like adjectives.

Prepositions

ro, of.

kē, lē, kē lē, to.

koi, ku, from.

ke, beside.

ke le, for, for sake of.

āge, āggu, in front of.

pīshu, behind.

āri, along with.

māi, upon.

zīlū, under.

dī, ke, in.

koi, with (instru.).

pār, beyond.

Verbs

Verb Substantive

Pres. sing. ī.

ī.

ai, e.

Past
tō, fem. tī.
tō, fem. tī.
tō, fem. tī.

Plur. ī.

ī.

ī.

te, fem. tī.
te, fem. tī.
te, fem. tī.

Negative of present nau āṭhī or nāthī, throughout nōndōno, go

Imperat. nauṇḍ, nauṇḍau.
Pres. ind. or cond.:

\[
\text{nönd-ōu, -ū.} \quad \text{-(i)ī (first i very long).}
\]

\[
\text{-iā.} \quad \text{-ēī.}
\]

\[
\text{-ē.} \quad \text{-ēī.}
\]

Fut. nönd-ulō.

\[
\text{-elō.} \quad \text{-elē.}
\]

\[
\text{-elō.} \quad \text{-elē.}
\]

The fut. throughout has the accent on the last syllable.

Past, nöndāu, fem. nöndī.

\[
\text{nöndōi, fem. nöndī.}
\]

Past, nöndāu, fem. nöndī.

\[
\text{nöndōi, fem. nöndī.}
\]

Past, nöndāu, fem. nöndī.

\[
\text{nöndōi, fem. nöndī.}
\]

The accent of the past is on the second syllable.

Past cond. nöndāu, fem. nöndī; plur. nönde, fem. nöndī.

The accent of the past cond. is on the first syllable.

The ending of the past cond. is -do after a sonant letter, and -to after a surd. These endings are changed to -do and -to after sh or cerebral letters: (also -dau, -dau, etc.)

Pres. perf.: the past with the pres. of the verb subst. added—nöndau ĭ, etc.

Plup.: the past with the past of the verb subst. added—nöndau tō, etc. Note initial n in past and past cond.

āshno, come

Imperat. āsh, āshau.

Pres. ind. and cond. āsh-ūi or -ū, -iā, -ē, -iī, -eān, -ēī.

Past āsho, fem. āshi; plur. āshe, fem. āshi.

Pres. perf. āsho ĭ, āsho ĭ, āshau ĭ, āshe ĭ, āshe ĭ, āshe ĭ.

Past cond. āshto, fem. āśhtī; plur. āšte, fem. āśhtī.

ōno, auνo, be, become

Imperat. au; plur. au; or auh, plur. auh.

Pres. ind. auū or auhū.

Fut. auūlau, auhūlau.

Past hūo (u very long).

Past cond. öndau.
bu$h\text{\textsuperscript{\textcircled{\textdegree}}}o, sit

Imperat. \textit{bōsh} or \textit{būsh}, \textit{bus\textsuperscript{\textcircled{\textdegree}}}o.
Pres. ind. \textit{bus\textsuperscript{\textcircled{\textdegree}}ū\textsuperscript{i}}.
Fut. \textit{bus\textsuperscript{\textcircled{\textdegree}}}ulau.
Past cond. \textit{bus\textsuperscript{\textcircled{\textdegree}}}to.

khā\textsuperscript{o}, eat
Pres. ind. khā-ū or -ū, -īā, -e or -ā, -īnī, -e or -ū, -e.
Imperf. khā-ū tō, -ā tō, -ā tō, -ī tē, -e tē, -ā tē.
Fem. substitutes tī for tō and tē.
Past, khāo.
Stat. part. khāi\textsuperscript{\textcircled{\textdegree}}ro, in the state of having been eaten.
In transitive verbs the past tense agrees with the object. The actual conjugation of trans. and intrans. verbs is the same.

\textit{pī\textsuperscript{\textcircled{\textdegree}}}o, drink (\textit{ī} very long)
Pres. ind. pī\textsuperscript{\textcircled{\textdegree}}u.
Past, pīo.
Stat. part. pī\textsuperscript{\textcircled{\textdegree}}ro, in the state of having been drunk.

dē\textsuperscript{o}, give
Pres. ind. dē\textsuperscript{\textcircled{\textdegree}}u.
Past, dēnau.

bō\textsuperscript{o}, speak
Pres. ind. bōlū.
Past cond. bō\textsuperscript{\textcircled{\textdegree}}o (Hindi bōltā).
Past, bōlau.

kōnno, do
Pres. ind. kōrū.
Past cond. kō\textsuperscript{\textcircled{\textdegree}}do (Hindi kārtā).
Past, kōrau.

ā\textsuperscript{\textcircled{\textdegree}}no, bring
Pres. ind. ānū.
Past cond. ān\textsuperscript{\textcircled{\textdegree}}do.
Past, āno.
$\text{ghinno}, \text{take}$

Pres. ind. $\text{ghinu}$.
Past, $\text{ghinau}$.
Stat. part. $\text{ghiniwuo}$.

$l\text{tuo}, \text{fall}$

Past cond. $\text{lttau}$.
Past, $\text{lttau}$.

$b\text{nwo}, \text{buwuo}, \text{be able}$

Pres. ind. $\text{bolu}$.
Past cond. $\text{bawdo}$.
SENTENCES

1. Tëro naâ kâ së? Thy name what is?
2. Ėh gôhre ri këti bôshe î? This horse of how-many years are?
3. Îtâ koi Kâshmîri lë këci dûr e? From-here Kashmir to how-much far is?
4. Tëre bâbë rë këtî bëtâ ai? Thy father of how-many sons is?
5. Āû dûrâ koi hândo êtrâ. I far from walked to-day.
6. Mëre kâkkâ ro bëta îs ri bauîhî ri jôneac kôrî. My uncle of son this of sister of marriage was-made.
7. Gauhre ke shëtte gôhre rî zîn ai. House in white horse of saddle is.
8. Ėh rî pîthhî dî kônî zîn. His back on tighten saddle.
9. Mûî ësro bëtâ bhaut mâro. By-me his son much was-beaten.
11. Jô âdmi bîkhu zîlû bôshûndaû gôhre mâî. This man tree under seated horse upon.
13. Ėh ro mûl çîji âthannî. This of price two and a half rupees (see note).
14. Mûrî bûb lûdë gauhre dî thâke. My father small house in lives (or sits).
15. Ės kë rûpâi dë. Him to rupees give.
17. Ėh khûû mâro laûûîû koi bûnho. Him well beat ropes with tie.
20. Tāū pītshū kāh ro bēṭā āshe. Thee behind whom of boy comes?
21. Tāi kās koi mōl āno. By-thee whom from (in) price was-brought?
22. Naugre dī bāṃā koi āno. Village in shopkeeper from was-brought.

Notes.—1. sē, is: s is common in the verb subst. in dialects of this region. 3. kēcī, how much; this form in c is interesting, it occurs in Shiṅā kācāk or kācā and in Romany. 13. The expression cīji āṭhannī puzzles me. cīji seems to be a contraction of cījādhi (a half less than three?) which is used in Jubbal State. In this case āṭhannī must be used for rupee instead of eight annas. See the Jubbal dialects.
VOCABULARY

above; see "upon", "upwards". daughter, bēti.
all, sōb, sōk. day, dūsau.
ass, gādhau. die, mōrno.
backwards, pītshu. do, könno.
back, pīth. dog, kukār.
bad, mōndau. draw (water), gārno.
be, become, ōno. drink, pīno.
bead, rikh. dwell, thākno.
beat, mārnō. ear, könzaun.
beautiful, khāb. eat, khāno.
bear, rkh. egg, āndi.
beat, mārno. eight, āth; eighth, āthāu.
beautiful, khāb. eighteen, āt̄hārā (accent on first).
bear, rikh. elephant, hāthī.
belong, zā. eleven, īgara (accent on first).
beside, ke. eye, ākkh.
below, zilū. face, mū.
beyond, pār. fall, lōtno.
big, bāro. far, dūr.
bird, tsōri. father, bābā, bāb.
bitch, kukri. field, dākhrau.
body, nōrdē. fifteen, pōndra.
book, kitāb. fight, ghūmīno.
boy, nōnno. fish, māchi, mātshi.
bread, rōti. five, pānc; fifth, pāntsūau.
bring, ānno. foot, bānno.
brother, bāhi, bhai. for, see "sake".
buffalo, mōišī. forward, āge, āggu.
bull, bōl̄u; young bull, gūnda. four, tsār; fourth, tsārūau.
buttermilk, shāsh. fourteen, tsōuda.
call, bōno (= say). from, koi, ku.
cat, bīrāthaū, fem. bīrāli. front, in front of, āge, āggu.
cloth, jārkō. garment, jārkō.
cock, kukra. girl, nōnni.
cold, shēlo. cow, gāū. cowherd, gāāl.
cowhouse, ōbro.
give, déno.
go, nōndono.
goat, bākhrā, fem. bākhrī.
good, khūb.
graze, v. tr., tsōrāno.
ground, on the, dhaunī.
hair, māndūāl; see "head".
hand, āth.
he, that, nau.
head, mānā; see "hair".
hen, kūkri.
hence, itā koi.
here, itā, āltike; up to —, itā zaū.
hill, dāndau.
horse, gōhro.
hot, tātāu.
house, gauhr.
husband, bōūtā.
I, āū.
il, be, mōrī āshno (illness to —come).
in, di, ke.
inside, mānzēdi.
iron, lōū.
is, ai.
jackal, shīāl.
jungle, kōnaun.
kick, khurērī lānī, khūshītērī lānī.
kind, of this —, iēno; of that —, taunō; of what —, kaunō; of which — (rel.), dzaunō.
lazy, jāndau.
learn, sikno.
leopard, bāhgh.
little, lōddau; a little, less, kām.
live (dwell), thākno.
load, bāttau.
look, dēkho.
maize, mālkauṇī.
make, cānno.
man, pārīgh.
mare, gōhri.
marrried, be, jōnēc kōnno.
meat, mōsāū.
meet, bēhtīno.
milk, dūdh.
mother, āī.
mountain, dāndau.
much, so, ētī; so — correl.), tētī; how —, kētī; as — (rel.), dzētī.
my, mēro.
near, nērī.
never, kāddi na.
night, rāt.
nine, nau.
nineteen, ānīsh.
nor, na.
nose, nāk.
not, na.
nothing, kūcch na.
now, ētra, ībbī.
of, ro.
oil, tēl.
on, mār.
our, māhro.
outside, bāir.
paper, cītho.
pen, kōlim.
pig, sungūr; wild —, baurā.
place, cānno.
plain, khāēl.
quickly, shōshūra.
rain, dzūr.
read, pörno.
remain, thākño.
rise up, ṭhāḍḍo ṛāžino.
river, nau.
rope, lauti.
saddle, zin.
sake, for — of, kē lē.
say, bōno.
second, dūdzau.
see, dēkhño.
seed, bij.
seven, sāt; seventh, sātuau.
seventeen, sāttra.
she, nau.
sheep, bēhr.
shepherd, bhēḍūal.
side, on that — of, pār.
sister, bēhñ, bauihn.
sit, būshño.
six, tshau; sixth, tshōuau.
sixteen, sōla.
something, kācch.
sometimes, kāḍḍi, kōtrā kōtra.
son, bēṭā.
speak, bōno.
stable, öbro.
stand, ṭhāḍḍo ṛāžino.
star, tārau.
stomach, pēṭ.
storm, būṭ.
stream, gāḥḍ.
sun, bōgwān; sunshine, ṛūṛ.
sweet, mītho.
take, take away, ghinno.
ten, daush.
than, koi.
that, nau.
then, tautrā.
there, taukē.
they, these, nē.
thief, tsōr.
third, cijau.
thirteen, ṭēra.
this, jō.
thou, tū.
three, tin.
thy, tēro.
tie, banhño.
to, lē, kē lē.
to-day, ētrā.
to-morrow, dōuti; day after
—, pōshi; on fourth day,
nittōshi.
tongue, dzībh, jībh.
tooth, dānd.
town, nōgēr.
tree, bīkh.
twelve, bāra.
twenty, bīsh.
two, dūi.
uncle, kākk.
under, zīlā.
up, upwards, ābī.
upon, māī.
very, bōrī (different word from
bāro, big), khūb.
village, nōgēr.
walk, hānḍño.
was, tō.
water, pānī.
way, bāṭ.
we, āmnē.
well, adv., khūb.
well, n., kūā.
what, kā.
wheat, gūīh.
when, kautrā (interr.); jautrā
(rel.).
where, *kaukē* (inter.); *dzaukē* (rel.).

white, *shētta*.

who, *kūn* (inter.); *jō* (rel.).

why, *kōlé*.

wife, *bōūti*.

wind, *bāgūr*.

with, along —, *ārī*; (instrumental), *koī*.

woman, *chēūer*.

write, *likhṇo*.

yesterday, *bīau*; day before —, *phōrēdz*.

you, *tumme*; your, *tūmāro*.
THE DIALECTS OF JUBBAL STATE

INTRODUCTION

Jubbâl, or as it is called by its inhabitants Jubil, is one of the Simla States, and lies on the border of Gârhwâl (locally Gâd-hwâl) in the United Provinces. Two dialects are spoken within its bounds, one in the northern part of the State and one in the southern. The former is called Bârâri; it is spoken in the small portion of Jubbâl lying north of the narrow neck which divides the State into two parts, and south of the Rôhru Tâhsîl of Râmpur, also in the State of Râwîgârh and in the adjoining part of Gârhwâl. It is identical with the dialect called Sârâcâli. The latter, called Bishshau, is spoken in the southern and larger part of Jubbâl and also in the adjoining district of Pûnâr, which belongs to Kûthâl, and in Târhöc. Immediately to the east of it is the Jaunsâr district of the United Provinces, to the west is the State of Sîrmâur, while to the north are spoken Kûthâlî on the west and Bârâri on the east.

Both the dialects show the dislike which Simla dialects generally have for aspirated sonants: thus the words ghôrâ, horse; dî, daughter; bhain (Panjabi-ized Urdu), sister, become in Bârâri go'ro, dîi, and bauihn, and in Bishshau gohro, dihî, and bauihn. The sound represented by ' is very remarkable. It is not unlike a mild 'ain or a strong glottal stop. When a word in Hindi contains an aspirated sonant, as in the words just given, the sonant loses its aspiration, and instead of it there appears after the vowel this strange ain-like sound. It is a phenomenon of considerable interest. The glottal stop is not very common in India, and generally when it occurs it appears to be more or less accidental. It corresponds to the hamza in Arabic as spoken by those whose vernacular is Arabic. It is heard also in German and in Scotch English.
In Bishshau the sound of $h$ is lost altogether in such circumstances, and what is written $h$ is merely a high rising—falling tone. An account of it has been given in the Introduction to Kāgāni. Neither dialect has any objection to aspirating unvoiced or surd letters, as the prepositions $khi$, to, and $khu$, from (Bārārī), and $khe$, to (Bishshau), testify. In the Bishshau dialect one occasionally hears the ' of the northern dialect, but it is not so common, and when it is used, it is not so vigorously enunciated.

BARARĪ

Nouns

In declension "of", "to" and "from" are rendered by $rū$ or $rā$, $khi$, and $khu$ or $du$ respectively. The plural is almost the same as the singular.

Pronouns

The 3rd pers. pron. has a special fem. obl. form in the sing., being $tīā$ for the remote and $īau$ for the near pronoun.

Adverbs

The adverbs of place $īdā$, $īā$, $īchā$, here; $tēidā$, $tēā$, $tēchā$, there; $kēidā$, $kēā$, $kēchā$, where (interr.), and $jēidā$, $jēā$, $jēchā$, where (rel.), are really adjectives agreeing with the nominative of the sentence.

The words for "to-morrow" and "the day after", $kāl$, $pōrshi$, are distinguished from those for "yesterday" and "the day before", $hīz$, $phrēz$.

Verbs

There is a negative form for the present of the verb subst., $anthī$, which, like all such forms, is indeclinable.

The pres. ind. and pres. cond. are the same, and the future is formed by adding $lā$ ($li$, $le$, $li$) to it, while the imperf. ind. is formed by adding to it the past of the verb subst., $thīā$. 
There are two stat. part., one ending in -ērụ for transitive verbs and one ending in -ōndau for intransitive verbs. The former ending is frequently used as a separate word preceding the root of the verb, jānā, go, is used in composition with other verbs, while déūno expresses the action of going.

The infinitive is a verbal noun and may be declined; thus, tsārne khī, for grazing, for the purpose of grazing.

Ability is expressed by one of two verbal participles apparently passive, in -ūo or -ūā, and -īdā respectively. The subject of the sentence is put in the genitive, while the participle agrees with the logical object.

mēre rōti na khāīndi, I cannot eat bread.

**BISHSHAU**

**Nouns**

The prepositions for the gen., dat. and abl. are ko or kā or rā, khe, and du respectively.

**Pronouns**

The fem. sing. oblique form for ō, sē, that, is tiō, and for ēdzo, this, is iō.

**Verbs**

There is an indeclinable negative form, āthī, for the present of the verb subst.

The pres. ind. and pres. cond. are the same, but there is an alternative form for the pres. ind. The fut. and imperf.ind. are almost identical with the pres.cond.; they add lā (lī, le, lī) and the past verb subst., thāā, etc. respectively.

The stat. part. ends in -ērụ for transitive and -ōndau for intransitive verbs; the ending -ērụ may be separated as in Bārāri.

Ability is expressed by the pass. pres. part. in -īdu, with the logical subject in the genitive, as mēre ēdzo
nih ērīdu, I cannot do this, (ērīdu agr. w. ēdzo); cf. Bārāri above.

In sentence 17 s is added as a pronominal suffix to indicate “him”, reminding us of the similar usage in North Panjabi.

The words for “to-morrow” and “the day after” are dōtte or jīshī and pōrshī respectively, while “yesterday” is hījo, and “the day before” phōrzō.

NORTH JUBBAL OR BARARI

Nouns

Masculine.

NOM.

Sing. | Plur.
---|---
Nom., Acc. gō' ō | -e.
Gen. | -e ru.
Dat. | -e khi.
Abl. | -e khu or du.
Agent | -e.

Nom., Acc. rīkh-, bear. | rīkh-.
Gen. | -ō ru.
Dat. | -ō khi.
Abl. | -ō khu or du.
Agent | -ē.

Feminine.

Nom., Acc. di'-i, daughter. | -ī.
Gen. | -iō rā.
Dat. | -iō khi.
Abl. | -iō khu or du.
Agent | -iō.

Nom., Acc. bauih-ν, sister. | -nī.
Gen. | -nī ru.
Dat. | -nī khi.
Abl. | -nī khu or du.
Agent | -nī.
Pronouns

1st Person.

Nom., Acc. āũ, I. āmmē.
Gen. mērū. mā'ru.
Dat. mù, mù khi. amu khi.
Abl. mù khu. amu khu.
Agent mùē. āmmē.

2nd Person.

Nom., Act. tü, thou. tüē.
Gen. tērū. tā'ru.
Dat. tāũ, ta khi. tamu, tamu khi.
Abl. ta khu. tamu khu.
Agent taũē. tüē.

3rd Person.

Nom., Acc. ōsō, he, she, that. ōsō.
Gen. tēš rū, tē rū. tindrū.
Dat. tē, tē khi, tēs, tēs khi. tind khi.
Abl. tē khu, tēs khu. tind khu.
Agent tēnē. tēyē.

For tē we may have tēh.

The following cases of the fem. sing. differ from the masculine: Gen. tīā ru. Dat. tīā khi. Abl. tīā khu. Agent, tīō.

Nom., Acc. ēdzā, this. ēdze.
Gen. ēh rū, ēs rū. ēnd rū.
Dat. ē, ēh khi, ēs, ēs khi. ēn, ēn khi.
Abl. ē khu, ēs khu. ēn khu.
Agent ēne. ēyē.

Abl. īau khu. Agent īau.


Nom. dzū, jū, who (relative). jē.
Gen. jē ra, jēs ra. jind rū.
Dat. jē khi, jēs khi. jin, jin khi.
Abl. jē khu, jēs khu. jin khu.
Agent jēnē. jēyē.
Fem. sing., Gen. jī̄o ra, etc.

kā, what.

kicch, something.

**Pronominal Adjectives**

īno, of this kind; tī̄no, of that kind; kī̄no, of what kind?

jī̄no, of which kind (rel.).

ētī, so much or many; tētī, so much or many (correl.);

kētī, how much or many? jētī, as much or many (rel.).

**Adjectives**

Adjectives used as nouns are declined as nouns. Otherwise those ending in -ā agree with their nouns, the masc. sing. and all the masc. plur. ending in -e, and the fem. both sing. and plur. in -i. This ī sometimes changes to e. The rest are indeclinable.

Comparison is expressed by means of du with the positive, there being no forms for the comparative and superlative.

ē tāto ō, this is hot.

ē ēs du tāto ō, this is hot from this, hotter than this.

ē bāddhe du tāto ō, this is hot from all, hotter than all, hottest.

**Adverbs**

**Time**

ēbre, ēbbī, now.

taubre, tōbbe.

kaubre, kōbbe, when?

jaubre, jōbbe, when (rel.).

ādz, to-day.

kāl, to-morrow.

pōrshī, day after to-morrow.

tsōuthe, on fourth day.

hīz, yesterday.

phrēz, yesterday, day before.

tsōuthe, on fourth day back.

kōbbe, sometimes.

kōbe kōbe, some time or other, sometimes.

kōbbe na, never.
Place

*tēiddā, *tēā, *tēchā, there.  ābhā, upwards.

 where?

(rel.)

īchā tāī, up to here.  ǧūū, āgo, forward, in front.
īthāu, from here.  tshōū, backwards.
bitre, inside.  pare, pōrū, beyond.

Others

kēō, why?  ō, yes.
phēṭī, quickly.  khūb, accho, well.

Most adjectives can be used as adverbs.

The adverbs marked with an asterisk agree with the subject of the sentence.

pōrū, thither, and ōrū, hither, are often used with little meaning, as:—

māṅg ōrū, ask hither, ask for it.
de pōrū, give thither, give it to him.
de ōrū, give hither, give it to me.

Prepositions

(Normally used after the nouns and pronouns.)

khi, to.  khe, beside.
khū, from.  sāthi, sāṭthe, along with.
dū, from.  khi, khe, for sake of.
pāre, on the other side of.  dā, dē, in.
wār, on this side of.  gāī, upon.
pūṭshu, behind.  nīthā, below.
āgo, in front of.  māṇdz, in.
dā, with (instru.).

Verbs

Verb Substantive

Pres. ōsso or ō.  ōsso or ō.
ōssē or ō.  ōsso or ō.
ōsso or ō.  ōssōē or ōē.
Neg. nai anthi, nį anthi, indeclinable.

Past, thīā, fem. thī. thīe, fem. thī.

thīā, fem. thī. thīe, fem. thī.

thīā, fem. thī. thīe, fem. thī.

pōrno, fall.

Imperat. pōr

Pres. ind. and pres. cond. :

pōr-ū. -ū.

-e. -au.

-āu.

The fut. adds -lā, -li, -le, -li.


-ēlā, fem. -ēlī. -ōle, fem. -ōlī.

-ōlā, fem. -ōlī. -ōle, fem. -ōlī.

Imperf. same as pres. ind. with past of verb subst. added (contracted in masc.); 1st sing. pōrū thā, fem. pōrū thī; 2nd sing. pōre thā, pōre thī, etc.

Past:—masc. sing. pōrā, fem. pōre; plur. masc. pōre, fem. pōrī.

Plup. :—past with past of verb subst. pōrā thā, fem. pōre thī, etc.

Past cond. :—masc. sing. pōrēdā, fem. pōrēde; plur. masc. pōrđe, fem. pōrđī.

 Conj. part. pōrēau, having fallen.

ō'no, be, become

Imperat. ō' ō'au.

Pres. ind. ō'ū.

Fut. ō'ūla.

Past cond. ū'ndā.

Past, ū ō.

āno, come

Imperat. ā. āo. Neg. nai ō, nį aɪo.

Past cond. āndā.

Past, āā or āshā.
déūno, go

Impérat. déō.
Fut. déūlā, déūlau.
    déwela.
    déūlā.
Past cond. déūnda.
Past, déūa.

jāno, go

(Used in composition with other verbs.)

Impérat. jā.
Fut. jāulā.
Past cond. jāndā.
Past, gōā.

rauhno, remain

Fut. rauhūla.

būthno, sit

Impérat. būth.
Past cond. būthdā.
Fut. būthūlā.
Past, bōthā.
Stat. part. bōthōndā, in the state of having sat, seated.

pītno, beat

Conjugation same as for pōrno. In the past tenses of transitive verbs the verb agrees with the subject.

Impérat. pīta.
Pres. ind. or cond. pītū.
Fut. pītūla.
Impér. pītā thā.
Past. cond. pītdā.
Past, pītā.
Pres. perf. pītā ai.
Plup. pītā thā.

khāno, eat

Stat. part. khārū, in the state of having been eaten.
Stat. part. āmēru.  
Fut. dē ula.  
Past cond. dānda.  
Past, dīnā.  
Stat. part. dēēru.

Fut. lauūla.  
Past cond. laundā.  
Stat. part. lauēru.

Past cond. ēddā.  
Past ē'ro.

Past cond. kōrdā.  
Past, kīō.  

Past cond. jāndā.  

Past cond. andā.  
Past, ānō.  

nīno, take away

Past cond. nīndā.  
Past, nīō.  
Stat. part. nīēru.

In the stat. part. the ending ēru is frequently separated from the root of the verb and placed before it; thus we have ēru pī for piēru, drunk; ēru dē for dēēru, given; ēru lau for lauēru, taken.

In negative sentences the past cond. is used for the pres. ind.

Purpose: take to graze, tsārne khi nēo, lit. grazing for take-away; tsārde déo, grazing go, take to graze.

Contraction.—In rapid speech words are much contracted, thus; kauh rā ō'lā ēdzā tshōtā, whose is this boy? is pronounced kauhra lādza tshōtā.
Ability.—The following sentences show the method of expressing ability:—

mēre na dēūo, I cannot give.
ēsre na pōrūo, he cannot read.
ēdza kitāb mēre na pōrīda or pōrūa, I cannot read this book.
mēre na rōtī khāīndi, I cannot eat bread.
bāt mēre khāīo, I can eat rice.

Hence we see an example of an organic passive, though the passive construction is confined to the participle. It ends in either -īdo or -ūo (the -īo of khāīo is exceptional). Verbs whose roots ends in a vowel insert n in īda, as in khāīnda. The particle agrees with the noun in gender and number; thus rōtī is feminine, while kitāb and bāt are masculine. Cf. Panjabi khāīda, and also the Panjabi passive verb khāīnā, to be eaten.

**Numerals**

**Cardinal**

1. ēk.
2. dāūi.
3. cīn.
4. tsār.
5. pānc.
6. tshau.
7. sāt.
8. āth.
9. nau.
10. daush.
11. gēro.
12. bāro.
13. ēro.
14. tsōūāu.
15. pōndrau.
16. sōlau.
17. sōttrau.
18. thārau.
19. ānīsh.
20. bīsh.
100. shau.

**Ordinals**

1st. paīhlau.
2nd. dājjau, dājjā.
3rd. cījjā.
4th. tsōouthā.
5th. panjūau.

1½ dēōrh. 2½ dā'e.
SENTENCES

1. *Téro náá ká sō or ősso?* Thy name what is?
2. *É gō’re ri këtti őmbär ō’le?* This horse of how-much age will be?
3. *Itthau Kā̆shmīr këti dǘr ő?* From-here Kashmir how-much far is?
4. *Tā’re bappo’ re këtti lörke?* Your father of how-many boys?
5. *Āā ádz dǘrō du hōndēo.* I to-day far from walked.
8. *Ēhrī pîṭthe gāī dzīn kōshau.* His back upon saddle tighten.
9. *Mūē tēh re tshôte dī khūb lāi.* By-me him of boy on well attached-was (i.e. beat).
10. *Pā’ro rī tīro dī gōrā bē’ri tsāro.* Hill of top on cows sheep he-is-grazing.
11. *Ē bîkho nîthā gō’re gāī bōthondā thāa.* He tree under horse upon seated was.
12. *Ēh rā bā’i āpnī bauhnī dū jēṭhā.* This of brother own sister than elder.
13. *Ēh rū mūl cîjje thānni.* This-of price two-and-a-half rupees (see note).
15. *Ē rāpōye dēo.* Him-to rupees give.
16. *Ēs dū ōrū māṅgu rupōye.* Him from hither ask rupees.
17. *Ēs khūb pîṭeau rōshio dā bauhnho.* Him well having-beaten ropes with tie.
19. Mu khu āgo càlo. Me from before walk.
20. Kauh rā tshōṭā tā're pāṭshu āo? Whom of boy your behind comes?
21. Tūē kau khe lauā mülle. By-you whom from was-taken in price.
22. Gauō re dākāndāro du lauā or gīnū. Village of shopkeeper from was taken.

Notes.—2. ĕle, final e and i are often interchanged, this might be ĕli. 7. gauhrō, the influence of neighbouring dialects is responsible for the introduction of h here, gauhrō for gau'ro. 9. lāi agreeing with some word for blow understood, Hindi lāgāi. 10. gōrū, collective word, cattle. 11. bothondo, stat. part., seated. 13. ējje thānni, see note on this sentence in the Kūār dialect.


**Vocabulary**

above, see "upon", "upwards".
all, bāddhe.
ass, khōtsūr, gāddhā.
back, piṭṭh.
backwards, tshōū, pāṭshu.
bak, khthānā.
be, become, ō'no.
bear, n., rīkh, bōnsōr.
beat, piṭno.
beautiful, atshā, bāṇṭhīnā.
bed, mānē, pōlāg.
before, gōū, āgo.
behind, pāṭshu.
below, ātā, niṭhā.
beside, khe.
beyond, pār.
big, bōro.
bitch, kūkrē.
body, jāid.
book, kitāb, kāṭāb.
boy, tshōtā.
bread, nāz, rōṭi.
bring, ānno.
brother, bā'ē.
buffalo, mau'ish.
bull, bōlōd.
buttermilk, cāsh.
call, budno (not -no).
camel, uṭṭ.
cat, m., dhuṇḍhā; f., birāli.
cloth, jūrkā.
cock, kūkhrā.
cold, adj., shēlo.
come, āno.
cow, gāō (col., cattle, gōrū).
cowherd, gālā.
daughter, āṭī, tshānṭi, chānṭi.
day, dūs.
die, mōrno.
do, ē'ro, kōrno.
dog, kūkur.
downwards, āṭā.
draw (water), gārno.
drink, pīno; cause to drink, pēōno.
ear, kān.
eat, khāno; cause to eat, khēōno.
egg, pinni.
eight, āṭh; eighth, āṭhūau.
eighteen, thārau.
elephant, hātte.
eleven, gēro.
eye, ākkhi.
face, mūh.
fall, pōrno.
far, dūr.
father, bābbā, bāp.
field, khēc, pāṭrī.
fifteen, pōndrau.
fight, pīṭno.
fish, mācchi.
five, pānc; fifth, panjāau.
foot, lāt; see "leg".
four, tsār; fourth, tsōuthā.
fourteen, tsōūdau.
from, khu, du.
front, in — of, āgo.
fruit, phāl.
garment, jūrkā.
ghi, gī'ū.
girl, tshānṭi, chānṭi, tshōṭi.
give, dēno.
go, déño, jāno (in composition).
goat, bākrā; f., bākrī.
good, atshā, bāntshīāa.
graze, v. intr., tsōrno; s. tr., tsārno.
hair, māndāl.
hand, ḥāth.
hasten, phēt dīni (not dīni).
he, ōsō.
head, māndāl.
bear, shānno.
hen, kūkhrē.
hence, itthau.
here, īdā, īā, īchā; up to here, īchā tāā.
high, ucțā.
hill, pai'ρ; hilltop, tīr.
horse, go'ro.
hot, tāto, nēto.
house, gau'r.
hundred, shau.
husband, bōūtā.
I, āń.
ignorant, dzōgor.
ill, be, thaurno.
in, māndz.
inside, bitre.
iron, lōū.
jackal, shailto.
jungle, baun.
kick, n., pichairie; v., pichairie lāńo.
kind, of this, īno; of that —, tīno; of what —, kīno; of which —, (rel.) jīno.
know, jāńno.
lazy, dāliddār.
learn, sikhno.
leg, bāńno.

leopard, bāhg.
il, sutño.
little, lōkro, tshōto; a little, thōrū.
load, bāgār.
look, dekhno.
maize, bēlīīī.
make, cānnno.
man, mōrōd.
mare, gō'ri.
marrried, be, dzādznā o'no.
meat, dōlti.
meet, bēhtno.
milk, dōdh.
moon, dzūń.
mother, ījīi.
mountain, pai'ρ.
much, (a lot) bō'ri (not ṭ); so much, ēti; (correl.), tēti; how much? kēti; as much (rel.), jēti.
my, mērū.
name, nāā.
never, kōbbe na.
night, nēhro, rāt.
nine, nau; ninth, nōūau.
nineteen, ānīsh.
no, na.
nose, nāk.
not, na.
nothing, kicch na.
now, ēbre, ēbbi.
of, ōūī.
oil, tēl.
older (brother, etc.), jēthā.
on, gāī.
one, ēk; first —, paihlau;
one-and-half, déūrh.
our, mā'ru.
out, bäheh.
peach, ärû (not ärû).
pen, kölêm.
pig, sunqur.
place, v., tshårno.
plain, niul
plough, bâldo jündho.
quickly, phëti.
rain, dzau'î.
read, pôrhno, pôrno.
recognize, praînho.
relate, shünanô.
remain, raunû, rauno.
rent, n. (hire), bâ'hrä.
return, pâthši âno.
rise, bîâznô.
riverv, âreô.
rope, rôshi.
saddle, dzën.
sake, for sake of, khi, khe.
say, bôlno.
see, dëkhno.
seed, bij.
seven, sât; seventh, sâtûau.
seventeen, sôttrau.
sharp, pôìnau.
she, òsô.
sheep, bëhr.
shepherd, bärâ'lâ.
shopkeeper, dûkândâr.
sick, be, thaurno.
side, on this — of, wâr; on that — of, pâre.
sister (older than person referred to), dâddi; younger than do., baunhû.
sit, bûthno.
six, tshau; sixth, tshôûau.
sixteen, sôlau.
tree, bikh.
twelve, bâro.
twenty, bîsh.
two, dûi; two and a half, dâ’e;
second, dûjja, dûjjau.
uncle, kâko.
under, niþhâ.
up, upwards, âbhâ.
upon, gâî.
very, bô’rî (not ?).
village, gâô.
wake, hǒndno.
was, thia, thâ.
water, pâñî.
way, bâî.
we, âmme.
well, adv., khûb.
well, n., kûâ.
what, kâ.
wheat, gûâh.

when? kaubre, kôbbe; (rel.),
jaubre, jôbbe.
where? këû, këa, këidâ; (rel.),
jëa, jëidâ, jëchâ.
white, tsîtâ.
who? kûn; (rel.), dzû, jû.
why? këôi.
wife, chëori.
wind, bâgûr.
wise, atshâ.
with, (along with), sâthî, sâtthe
(instru.), ðà.
woman, chëoîi.
write, likhno.
yes, ô.
yesterday, hîz; day before —,
phrêz; on fourth day back,
tsôtûthâ.
you, tûè; your, tâ’rû.
SOUTH JUBBAL OR BISHSHAU

Nouns

**Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc. gohy-o, horse (almost gũhro).</td>
<td>-e.</td>
</tr>
<tr>
<td>Gen. -e ko.</td>
<td>-e ko.</td>
</tr>
<tr>
<td>Dat. -e, -e khe.</td>
<td>-e, -e khe.</td>
</tr>
<tr>
<td>Abl. -e dũ.</td>
<td>-e dũ.</td>
</tr>
<tr>
<td>Agent -e.</td>
<td>-e.</td>
</tr>
<tr>
<td>Nom., Acc. rikh-, bear.</td>
<td>rikh-.</td>
</tr>
<tr>
<td>Dat. -o khe.</td>
<td>-o khe.</td>
</tr>
<tr>
<td>Abl. -o dũ.</td>
<td>-o dũ.</td>
</tr>
<tr>
<td>Agent -e.</td>
<td>-e.</td>
</tr>
</tbody>
</table>

**Feminine.**

| Nom., Acc. dādd-i, big sister. | -i. |
| Nom. | | |
| Gen. -i rã, -i kã. | -i rã, ro. |
| Dat. -i, -i khe. | -i khe. |
| Abl. -i dũ. | -i dũ. |
| Agent -ie. | -ie. |


| Nom., Acc. bauhu-, little sister. | -i. |
| Gen. -e rã, ro, -i rã, ro.) | |
| Dat. -i, -i khe. | |
| Abl. -i dũ. | as sing. |
| Agent -iie. | |

**Pronouns**

| Nom., Acc. ãũ, I. | ämmẽ, we. |
| Gen. mero. | ämma rã. |
| Dat. µũ. | âmũ. |
| Abl. mu kei dũ. | âmü dũ. |
| Agent mõe. | âmẽ. |
LINGUISTIC STUDIES FROM THE HIMALAYAS

Nom.  tā, thou.  tāē, you.
Gen.  tēro.  tāō ko.
Dat.  tā.  tāō.
Abl.  tā dū.  tāō dū.
Agent  tāūc.

Nom., Acc.  ō, sē, he, that.  ō, sē.
Gen.  tērū.  tēndī ko.
Dat.  tēs.  tēnnī.
Abl.  tēs dū.  tēn dū.
Agent  tēnēc.

Fem. has: Gen.  tiō ko.  Dat.  tiō.  Abl.  tiō dū.  Agent  tēē; plur. as masc.

Nom., Acc.  ēdzo, ē, this.  ēdze.
Gen.  ē ko, ēs ko.  ēndī ko.
Dat.  ēs.  ēnnī.
Abl.  ēs dū.  ēn dū.
Agent  ēnnēc.


kān, who?

Gen.  kos ku, etc.
Agent, kōne.

Who (rel.) is dzū; what (interrog.) is kā.

ADJECTIVE PRONOUNS

erū, of this kind; tērū, of that kind; kērū, of what kind? jērū, of which kind (rel.).

ēthīū, so much or many; tēthīū, so much or many (correl.); kēthīū, how much or many? jēthīū, as much or many (rel.).

ADJECTIVES

As regards agreement adjectives follow the same rule as in North Jūbbāl, not being declined except (i) when used as nouns, in which case they are treated as nouns and declined accordingly, or (ii) when ending in the usual masculine ending -ā, -o, etc., in which case the masculine
has nom. sing. -ā, -o, etc., and all the rest -e, feminine all through -ī.

Comparison is expressed by means of dū, from, as: ē atsha ōsau, this is good; ē ēs dū atsha ōsau, this is good from this, i.e. better; bāddhe dū atsha, good from all, best.

Adverbs

Time

ĕb, now.
tēkhunī, then.
tōbē, then.
kōbē, when?
jēkhunī, when (rel.).
jōbē, when (rel.).
āz, to-day.
kōbī, sometimes.
dōtte, jīshī, to-morrow.

pōrshī, day after to-morrow.
tsōuthē, on fourth day.
hījo, yesterday.
phōrzō, day before yesterday.
tsōuthē, on fourth day back.
kōbē kōbē, some time or other, sometimes.
kōbē na, never.

Place

īṭhā, here.
tēṭhā, there.
kēṭhā, where?
jēṭhā, where (rel.).
īṭthe zā, up to here.
īṭthā, from here.
bīṭhe, inside.
bāĩnde, outside.
ūbhe, upwards.

ūdhe, downwards.
nīre, near.
dūr, far.
āgū, in front.
pāṭshu, behind.
pānde, beyond.
ānde, on this side.
dauĩnda, on the ground.

Others

kēi, why?
shīgē, quickly.

ō, yes.

Prepositions

ro, rā, ko, of.
khe, to.
dū, from.
kaū, beside.
nīthā, below.
gashē, upon.
dā, dī, in.
zā, up to.
sātthe, along with.

khe, for, for sake of.

pānde, on that side of.

ānde, on this side of.

āgū, dū āgu, in front of.

pūtshe, behind.

**Verbs**

**Verb Substantive**

ōsū or o, am.

ōse or ē, art.

ōsau or o, is.

Neg. ūthī, indeclinable.

Past, masc. sing. thīa; fem. sing. thī; plur., masc. sing. thē; fem. thē.

pūṭno, beat

Imperat. pūl. pūlo.

Pres. ind. or cond. pūl-ūā. -ūē.

-ē. -au.

-pūtā ṭū, etc., also used for pres. ind.


Imperf. pūlā thīa, pūte thīa, pūtau thīa, pūtā thē, pūtau thē, pūtau thē; fem. same with thī; for imperf. pūtā thīa, etc., is also used.

Past cond. pūtā; fem. pūtā; plur. pūtā; fem. pūtā.

Past, pūtā, agreeing with obj. (-e; fem. -i).

Plup. pūtā thīa, etc.

Conj. part. pūṭau, having beaten.

Stat. part. pūṭēru, having been beaten.

pūtde means while beating or on beating.

ō'no, be, become

(The ' is not so marked as in North Jūbbāl.)

Past, ōū.

Past cond. ōndā.

ājno, come

Imperat. ājē ājau (accent on second syllable).

Pres. ind. or cond. ājūā.

Past. cond. āzhā.

Past, ājā.
dēuno, go
Pres. ind. dēūā.
Fut. dē-ūā, -lā, -olā, -ule, -ole, -ole.
Past. cond. dēōdu.
Past, dēā.

jāno, go (used in composition)
Past, goā.

bōthno, sit
Imperat. bōth.
Fut. bōthūā.
Past, bōthā

khāno, eat
Pres. ind. khāāā or khāndā u.
Past, khāā.
Stat. part. khāēru.

piṇo, drink
Pres. ind. piūā or piṇdā u.
Past, piū.
Stat. part. piēru.

dēno, give
Pres. ind. dēūā.
Past cond. dēndā.
Past, dīttā.
Stat. part. dēieru.

bōlno, speak
Past, bōlū.
Stat. part. bōleru.

kōnno, do
Pres. ind. kōrū.
Past, kīo.
Stat. part. kōriēru.

ānno, bring
Past cond. ānda.

nīno, take away
Stat. part. nīēru.
The stat. part. in -ēru is often heard with -ēru preceding the root of the verb, as ēru kōri, done, for kōriēru; ēru dēi, given, for dēiēru.

Ability is expressed as follows:—
mēre nīh dēindu, I cannot give.
mēre rōti nīh khāindī, I cannot eat bread.
mēre nāz khāindu, I can eat bread.
mēre nīh ēridu, I cannot do.
See corresponding note in North Jubbal.
To indicate a question -e is added to the verb.

**Numerals**

**Cardinal**

| 1. ēk. | 12. bārau. |
| 2. dū. | 13. tērau. |
| 4. tsār. | 15. pōndrau. |
| 5. pānź. | 16. sōla. |
| 6. tsha. | 17. sātrau. |
| 7. sāt. | 18. ṭhārau. |
| 8. āth. | 19. ōnīsh. |
| 9. nau. | 20. bīsh. |
| 10. daush. | 100. shau. |
| 11. giārau. | |

**Ordinals**

| 1st. paihlau. | 6th. tshōūau. |
| 2nd. dājjau. | 7th. sātūau. |
| 3rd. cījjau. | 8th. āthūau. |
| 4th. tsōuthau. | 9th. nōūau. |
| 5th. pānźūau. | 10th. dōshūau. |
| 1½ dājādhau. | 2½ cījādhā. |

These strange expressions seem to mean “a half less than”, like the English expressions half seven, half eight, etc., which some people use for half-past six, half-past seven, etc.
SENTENCES

1. Téro nāā kā o? Thy name what is?
2. Ės gōhre ri or ki kēthī ombār o? This horse of how-much age is?
3. Itthe dū Kāshmīre zā kēthīo dūr ai? Here from Kashmir to how-much far is?
4. Tēre bābbā re kēti tshōte? Thy father of how-many boys?
5. Ādz āā bāre dūre dūre dū ājjā. To-day I very far from came.
7. Gauhre tsītte gōhre ri zīn o. House-in white horse of saddle is.
8. Ės ri pītte gashē zīn baunho. Him of back upon saddle tie.
9. Mōē Ės rā tshōtā khūb pītā. By-me him of boy well was-beaten.
11. Ės dālo nīthā gōhre gashē bōthā. This tree under horse upon he-sat.
12. Ės rā bāih āpṇī bauhnī dū bōrā o. Him of brother sister than big is,
13. Ės ru mūl cījje thīānni o. This of price two-and-a-half rupees (see note).
15. Ės rūpōyye dēo. Him-to rupees give.
16. Ės dū tōio kōrau rūpōyye. Him from back make rupees (take back).
17. Khūb pītau-s tōbbe bānho. Well beat-him, then tie (him).
19. Mu dū āge tsālo. Me from before go.
20. Kōs rā tshōtā ājjā tāū pūtshe? Whom of boy (has) come thee behind?
21. Taū kōs dū āṇo mūl? By thee whom from was-brought (in) price?
22. Gāo dū ēkki dūkāndāra kaundu āṇo. Village from one shopkeeper from was-brought.

Notes.—13. See note in North Jubbal and Kuar. 17. The s is interesting; such pronominal suffixes are very common in Northern Panjabi and Laihndi. 22. ēkki, inflected form of ēk, one. The same form is found in Panjabi.
VOCABULARY

above; see "up", "upon".
all, bāddhe.
ass, gāddhā.
back, pīṭṭh.
backwards, pāṭshu, pāṭshe.
bad, nikāmmā.
be, become, ō'no.
bear, rikh.
beats, pīṭno.
beautiful, bāṇṭhīā.
bed, mānzā.
before, āgū.
behind, pāṭshu, pāṭshe.
below, nīṭhā, (adv.) ādhe.
beside, kāū.
beyond, pānde.
big, börō, bāro.
bitch, kūkrī.
body, sarīr.
book, kātāb.
boy, tshōṭā.
bread, nāz, rōti.
bring, āṇno.
brother, bāīh, (older) dāddā.
buffalo, mhauish.
bull, bōlōd.
buttermilk, shāsh.
buy, mūl āṇno.
call, bōdno (not n).
cat, bīrāl-a, fem. -ē.
cock, kūkṛā.
cold, shēla.
come, ājno.
cow, gāo.
cowherd, gūālā.
daughter, dīhī, tshōti.
day, dūs.
die, mōrno.
do, ērno, kōnno.
dog, kūkūr.
downwards, ādhe.
draw (water), gārno.
drink, pīno; cause to —, pīāno.
ear, kān.
eat, khāno; cause to —, khīāno.
eight, āth; eighth, āṭhūau.
eighteen, ṭhārau.
elephant, āṭhīā.
eleven, ġārau.
eye, ākh.
face, mūḥ.
fall, pōrno.
far, dūr.
father, bābbā.
field, khēcau.
fifteen, pōndrau.
fight, lōrno.
first, pāihlau.
fish, māchī.
five, pānḍ; fifth, pānzdāu.
foot, lāt.
forwards, āgū.
four, tsār; fourth, tsōuthau.
fourteen, tsōūdau.
from, dū.
front, in, āgū.
fruit, phōl.
ghi, giūh.
girl, tshōti.
give, dēno.
go, dēuno; in compos. jāno.
goat, bākr-ā, fem. -i.
good, ātsha.
graze, tr., tsārno; int., tsōrno.
ground, on the, dauinda.
hair, mūndalo.
hand, āhth.
he, ō, sē.
head, mūnd.
hear, shunno.
hen, kūkri.
hence, itthū.
here, itthā; up to —, itthā zā.
hill, do’g.
hilltop, do’uk.
horse, gohro.
hot, nātā.
house, tāpra, gau’r, gauhr.
hundred, shau.
husband, bautā.
I, āū.
ignorant, jōgōr.
in, dā, dī.
inside, bīthe.
iron, lōhū.
jackal, sail.
jungle, gāhl.
kind, of this, ērū; of that —, tērū; of what —? kērū; of which — (rel.), jērū.
lazy, ālsī.
learn, shikhno.
leopard, bāhg.
lie, sutno.
little, nānhko, nanhko.
load, bāhrā.
look, dēkhno.
maize, kukri.
make, cānno.
man, ādmi.
mare, gohri.
marrried, be, bīhā o’no.
meat, dōlki.
meet, bhērno.
milk, dūdh.
moon, dzūn.
mother, ījī.
mountain, do’g.
much, so, ēthtū; so — (correl.), tēthtū; how —? kēthtū; as — (rel.), jēthtū.
my, mērō.
name, nāā.
near, nire.
never, kōbē na.
night, rāt.
nine, nau; ninth, nōūau.
nineteen, ōnish.
no, na.
nose, nāk.
not, na, nīh.
now, ēb.
of, ro, ra, ko, ka.
oil, tēl.
on, gāshē.
one, ēk.
one and a half, dājādha.
our, āmma rū.
outside, bānde.
pen, kōlōm.
pig, sungur.
place, v., tshārno.
plain, n., sō.
plough, aul jundno.
quickly, shigē.
rain, n., dzaur.
read, pōrno.
remain, rauhno.
river, nau.
saddle, zīn.
sake, for sake of, khe.
say, bölño.
see, ḍēkhño.
seed, bīj.
seven, sāt; seventh, sāṭāu.
seventeen, sāṭtrau.
sharp, pōinau.
shew, ő; sē.
sheep, bāʾīr.
shepherd, bēhrāla, bākrāla.
shopkeeper, dākāndār.
side, on this side of, āuđe; on
the far side of, pānde.
sister, older than person re-
ferred to, dāddi; younger
than do., bauhn.
sit, bōṭhṇo.
six, tsḥau; sixth, tsḥōau.
sixteen, sōlau.
sleep, suṭحو.
sometimes, kōbē, kōbī.
son, tsḥōṭā.
sow, bōnọ.
speak, bölño.
star, tārā.
stomach, pēṭ.
storm, baunlā.
stream, gāḥā.
strong, tsḥēora.
sun, sūruz.
sunshine, dauh.
sweet, gūlūo.
take away, nīnọ.
ten, dauṣh; tenth, dōşhāu.
than, dū.
then, tēkhunī, tōbē.
there, tāttḥā.
they, ő, sē.
thief, tsōūr.

thirteen, tērau.
this, ēdzo.
thou, tū.
three, cīn; third, cījjau.
thy, tēro.
tie, bāmnḥṇo.
to, khe.
to-day, āz.
to-morrow, dōtte, jīshī; day
after —, pōrshī; on fourth
day, tsōnthē.
tongue, dzibhā.
tooth, dānd.
town, bōizār.
tree, ḍāl.
twelve, bārau.
twenty, bishh.
two, dū; second, dūjjau; two
and a half, cījādha.
uncle, kākko.
under, nīṭhā.
up, upwards, ābhe.
up to, zā.
upon, gashē.
very, khūb.
village, gaur.
walk, tsālṇo, ḍēuno.
was, thiā.
water, pānī.
way, bāṭ.
we, āmme.
well, adv., khūb.
well, n., kūṣā.
what, kā.
wheat, gīūh.
when, kōbē; (rel.), ḍēkhuni, jōbē.
where, kētthā; (rel.), jēṭthā.
white, tsīṭṭo.
who, kūn; (rel.), dzū.
why, kēi.
wife, tshēōrī.
wind, bāgūr.
with (along with), sātthe.
woman, tshēōrī.
write, likhṇo.

yes, ō.
yesterday, hiyo; day before —, phōrzo; on fourth day back, tsōuthē.
you, tūe.
your, tūē ko.
DIALECTS OF SUKET AND MANDI

INTRODUCTION

The states of Māṇḍī and Sūkēt lie due north and northwest of Simla; they are bounded by Kūlū on the east and Kangrā on the west, while to the north of Māṇḍī lies the district of Choṭā Bāṅghāl. The main dialect is Māṇḍēāli, spoken in the west of Sūkēt and over the whole of Māṇḍī except the extreme north and east. To the north are found the very similar subdialects of North Māṇḍēāli, and, across the border in British territory, Choṭā Bāṅghālī. To the east we may distinguish two subdialects of Māṇḍī Sīrāji, one spoken on the east of the State for some miles north and south of the village of Māṅglaur in Kūlū just on the Māṇḍī border, and another adjoining this on the west in the Bākhēli valley south of the Biās River. We might call the two jointly Māṇḍī Sīrāji, and separately Eastern Māṇḍēāli and Bākhēli after the Bākhēli Khāḍ, on the banks of which it is spoken. The word sīrājī from sīrāj, hill, means the same as pāhārī, belonging to the hills. sīrāj or sīrāz is commonly used in Māṇḍī and Sūkēt.

Turning to Sūkēt we find as above that in the west of the State the dialect is pure Māṇḍēāli; in the east there are two dialects, Eastern Sūkētī, adjoining the Māṇḍēāli of the west of the State, and Sūkēt Sīrājī on the extreme east, extending also north over the Māṇḍī border. This dialect lies directly south of Eastern Māṇḍēāli and Bākhēli. To the south of these Sūkētī dialects is found Kīūṭhēlī, the chief dialect spoken round Simla. To the east of Sūkēt Sīrājī on the south is the dialect of Kōṭ Gūrū and to the north Outer Sīrājī. To the east of Eastern Māṇḍēāli are (from south to north) Inner Sīrājī, Sāīnji, and Kūlūī. To the west of Sūkēt are the Bilāspūr dialects and to the
west of Māndī is Kāŋrī. All the dialects lying round those now to be dealt with are treated of in the Monograph on Northern Himalayan Languages.

I looked into the dialects of Jhungi in Māndī and Gihrē (Giri or Ghiri on the maps) in Sūkēt and found that the former was almost indistinguishable from Eastern Sūkētī and that the latter was the same as Māndēālī. A few remarks on the dialect of Jhuŋgi will be found under Eastern Sūkētī. Immediately to the south is the State of Bhājjī, the dialect of which I examined and found to be ordinary Kiṅṭhālī.

For Māndēālī, North Māndēālī, and Chōṭā Bāṅghālī see Lang. North. Him.

EASTERN SUKETI

Nouns

The prepositions for the gen., dat., and abl. are rā, lē, and kā respectively. The plural is the same as the sing. except in the voc. case. Exception: nouns whose nom. sing. ends in -ā change it to -e for the plur.

Pronouns

The 3rd pers. pronouns have different forms for the masc. and fem. oblique sing.

Numerals

For 3 the form in c which is lost further north is still used.

Verbs

The pres. ind. and pres. cond. have the same form. The fut. has an interesting indeclinable form in -āṅg, a form also found in the Sāśi dialect. There is another form for the 1st pers., -mā, pl. -me.

The stat. part. ends in -īrā.

There is, as is the case with all dialects near Simla, a special negative form for the pres. of the verb subst.:—

affirmative āsī: neg. (nī) āthī.
Habit is expressed after the Urdu and Hindi model:—

āchā kērū, is in the habit of coming, corresponds to āyā kārtā hai.

The idea of actually doing a thing at the moment is expressed by means of the stative part of īggānā.

Especially noteworthy is the participle by means of which the conception of ability is rendered. This partic. ends in -tā or -dā according to whether the verbal root ends in a surd or sonant letter. Thus we have coktā from cōknā, lift, and likhtā from likhnā, write, but pōrdā from pōrhnā, read.

The infin. is used as in Panjabi in a finite sense with the nom. in the agent case. The 1st and 2nd prons. sing. have a different agent when used with the infin.

Forms of the verb requiring the agent case are sometimes strangely used in the fem. where we should expect the masc. Examples are given at the end of the paradigms of verbs.

SUKET SIRAJI

Nouns

The singular and plural are alike as in Eastern Sūkēti. The gen. does not need a special preposition. It ends in -ō or -ā. A gen. with the prep. rā is also found.

Pronouns

The 3rd pers. sing. has special obl. forms for the fem.

Verb

The conjugation of the verb is very much the same as in Eastern Sūkēti. The stat. part. ends in -ādā.

The use of the fem. where one would expect the masc. is found as in Eastern Sūkēti. All the pronouns have special forms for the agent when used with the finite infin.
To express ability an organic passive pres. part. is employed, as khāändā, from khānā, eat; jāändā, from jānā, go.

**BAKHLI**

**Nouns**

The prepositions for the gen., dat., and abl. are rā, bē, and gā. bē is found over the border in Inner Sīrājī and Kūlūi and shortened to -b in Saínjī.

**Pronouns**

The usual special form for the oblique sing. fem. in the 3rd pers. is found.

**Verbs**

There are no less than three forms of the fut., one being indeclinable. They end in -ṅg, -ghā, and -lā.

The pres. part. ends in -ā as in Māṇḍēālī, the stat. part. in -īḍā.

Ability is expressed by means of an organic pass. part. in -dā as jāhndā, from jānā, go; khāhndā or khāhāndā from khānā, eat.

**EASTERN MANDEALI**

**Nouns**

The prepositions for the gen., dat., and abl. are rā, bē and lēdē. bē has been noticed above, lēdē corresponds to the lērā of Inner Sīrājī.

**Pronouns**

The 3rd pers. prons. have special forms for the fem. obl. sing.

**Verbs**

As in Bākhli there are three forms for the future. One is the same as the pres. ind. or pres. cond., -ū, another ends in -ghā, and the third in -lo.

The stat. part. ends in -īrā.

MANDI AND SUKET—EASTERN SUKETI

EASTERN SUKETI

Nouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom., Acc. <em>ghōr-a</em></td>
<td>-ē.</td>
</tr>
<tr>
<td>Gen.   -ē rā.</td>
<td></td>
</tr>
<tr>
<td>Dat.  -ē lē.</td>
<td></td>
</tr>
<tr>
<td>Abl.  -ē kā</td>
<td></td>
</tr>
<tr>
<td>Agent -ē</td>
<td></td>
</tr>
<tr>
<td>Voc.  -ēā.</td>
<td>-ēō.</td>
</tr>
<tr>
<td>Nom., Acc. <em>ghōr-</em>, house.</td>
<td></td>
</tr>
<tr>
<td>Gen.   -ā rā.</td>
<td>as</td>
</tr>
<tr>
<td>etc.  -ā</td>
<td></td>
</tr>
<tr>
<td>Agent -ē</td>
<td></td>
</tr>
</tbody>
</table>


*hātthī*, elephant. Agent, *hātthī*.

**Feminine.**

| Gen.   -ī rā.                | as                                |
| etc.  -ī                        |                               |
| Agent -ī                        |                               |
| Gen.   -ī rā.                | as                                |
| etc.  -ī                        |                               |
| Agent -ī                        |                               |

**Pronouns**

| Gen.   mērā.                | Ṣhārā.                      |
| Dat.  mallē.                | Ħāmmā lē.                   |
| Abl.  mā kā.                | Ħāmmā kā.                   |
| Agent mō, w. infin. mā. | Ħāmmē.                      |
| Gen.   tērā.                | Ṣhārā.                      |
| Dat.  tāllē.                | Ţūmma lē.                   |
| Abl.  tā kā.                | Ţūmma kā.                   |
| Agent taū, w. infin. tā.  | Ţūmmē.                      |
In Jhūngī, which lies to the extreme south of Māndī State, the dialect is the same. Thus in the nouns and pronouns the only difference is that jē is used for lē, to, and kha for kā, from; and that the word for "to me" inserts an u:—mānjō.

\begin{align*}
\text{Nom., Acc. sō, he, that, it:} & \quad \text{tēu.} \\
\text{Gen.} & \quad \text{tēh rā.} \\
\text{Dat.} & \quad \text{tēs lē.} \\
\text{Abl.} & \quad \text{tēs kā.} \\
\text{Agent} & \quad \text{tinī.}
\end{align*}

\begin{align*}
\text{Fem. sing.: Gen. tēa rā.} & \quad \text{Dat. tēa lē.} \\
\text{Agent, tēa.}
\end{align*}

\begin{align*}
\text{Nom., Acc. ēh, this.} & \quad \text{ēu.} \\
\text{Gen.} & \quad \text{ēs rā.} \\
\text{Dat.} & \quad \text{ēs lē.} \\
\text{Abl.} & \quad \text{ēs kā.} \\
\text{Agent} & \quad \text{innī.}
\end{align*}

\begin{align*}
\text{Fem. sing.: Gen. ēā rā.} & \quad \text{Dat. ēa lē.} \\
\text{Abl. ēa kā.} \\
\text{Agent, ēa.}
\end{align*}

PRONOMINAL ADJECTIVES

\begin{align*}
\text{ēhā, of this kind; tēhā, of that kind; kēhā, of what kind? dzēhā, of which kind (rel.).} \\
\text{ētrā, so much or many; tētrā, so much or many (correl.); kētrā, how much or many? dzētrā, as much or many (rel.).}
\end{align*}

ADJECTIVES

\begin{align*}
\text{Comparison.—There are no special forms; kā, from, is used (in Jhūngī kha).} \\
\text{khōrā, good; ēs kā khōrā, better than this.} \\
\text{sūbbī kā khōrā, better than all, best.}
\end{align*}
### Numerals

#### Cardinals

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ēk.</td>
<td>one</td>
</tr>
<tr>
<td>2. dūe.</td>
<td>two</td>
</tr>
<tr>
<td>3. trāi, cōn.</td>
<td>three</td>
</tr>
<tr>
<td>4. tsār.</td>
<td>four</td>
</tr>
<tr>
<td>5. pānj.</td>
<td>five</td>
</tr>
<tr>
<td>6. tshē.</td>
<td>six</td>
</tr>
<tr>
<td>7. sāt.</td>
<td>seven</td>
</tr>
<tr>
<td>8. āṭh.</td>
<td>eight</td>
</tr>
<tr>
<td>9. nau.</td>
<td>nine</td>
</tr>
<tr>
<td>10. dōss.</td>
<td>ten</td>
</tr>
<tr>
<td>11. gaira.</td>
<td>eleven</td>
</tr>
<tr>
<td>12. bāra.</td>
<td>twelve</td>
</tr>
<tr>
<td>13. tērah.</td>
<td>thirteen</td>
</tr>
<tr>
<td>14. caudah.</td>
<td>fourteen</td>
</tr>
<tr>
<td>15. pāndrah.</td>
<td>fifteen</td>
</tr>
<tr>
<td>16. sōlah.</td>
<td>sixteen</td>
</tr>
<tr>
<td>17. sātārah.</td>
<td>seventeen</td>
</tr>
<tr>
<td>18. tḥārah.</td>
<td>eighteen</td>
</tr>
<tr>
<td>19. Ṽnnī.</td>
<td>nineteen</td>
</tr>
<tr>
<td>20. bīh.</td>
<td>twenty</td>
</tr>
</tbody>
</table>

In Jhūngī the numerals are the same except the following:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. pānj.</td>
<td>five</td>
</tr>
<tr>
<td>6. tshau.</td>
<td>six</td>
</tr>
<tr>
<td>7. sāth.</td>
<td>seven</td>
</tr>
<tr>
<td>10. dōss</td>
<td>ten</td>
</tr>
<tr>
<td>11. tsaudah.</td>
<td>eleven</td>
</tr>
<tr>
<td>16. saula.</td>
<td>sixteen</td>
</tr>
<tr>
<td>19. ānī</td>
<td>nineteen</td>
</tr>
</tbody>
</table>

#### Ordinals

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. paihlā</td>
<td>first</td>
</tr>
<tr>
<td>3rd. ciūtā (Jh. ciūthā, ciyyā)</td>
<td>third</td>
</tr>
<tr>
<td>2nd. dujjā (Jh. dūjjā)</td>
<td>second</td>
</tr>
</tbody>
</table>

#### Adverbs

##### Time

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēbē, now.</td>
<td>now.</td>
</tr>
<tr>
<td>tīā, then.</td>
<td>then.</td>
</tr>
<tr>
<td>kōbhē, when?</td>
<td>when?</td>
</tr>
<tr>
<td>dzīā, when (rel.).</td>
<td>when (rel.).</td>
</tr>
<tr>
<td>ājj, to-day.</td>
<td>to-day.</td>
</tr>
<tr>
<td>kāl, to-morrow.</td>
<td>to-morrow.</td>
</tr>
<tr>
<td>dhāir, every day.</td>
<td>every day.</td>
</tr>
<tr>
<td>pōrshī, day after to-morrow.</td>
<td>day after to-morrow.</td>
</tr>
<tr>
<td>tsauthe, on fourth day.</td>
<td>on fourth day.</td>
</tr>
<tr>
<td>hīdz, yesterday.</td>
<td>yesterday.</td>
</tr>
<tr>
<td>phārdz, day before yesterday.</td>
<td>day before yesterday.</td>
</tr>
<tr>
<td>tsauthe, on fourth day back.</td>
<td>on fourth day back.</td>
</tr>
</tbody>
</table>

For Jhūngī the following are different:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēbbē, now.</td>
<td>now.</td>
</tr>
<tr>
<td>kōbbē, when?</td>
<td>when?</td>
</tr>
<tr>
<td>ādz, to-day.</td>
<td>to-day.</td>
</tr>
<tr>
<td>pārshī, day after to-morrow.</td>
<td>day after to-morrow.</td>
</tr>
</tbody>
</table>
Place

inde, here.
tinde, there.
kinde, where?
dzinde, where (rel.).
ubēh, upwards.
undēh, downwards.
nēr, near.
īndā kā, from here.

In Jhungī the same except:
etthē, here.
tetthē, there.

kī lē, why?
āh, yes.
na, nē, no, not.

Others

sullē, well.
dzhāi, quickly.

Prepositions

tōl, under.
dzhōtte, under.
rā, of.
lē, to.
sāuge, along; mā sāuge, with me.
kā, from, than.
Jhungī jō, to; khā, from, than.

Verbs

Verb Substantive

Pres. āsī, indeclinable.
Neg. nī āthī, indeclinable.
Past sing. masc. thīā, fem. thī; plur. thīe, fem. thī.

pōrnā, pōrnā, fall

Imperat. pōr.
Fut. pōrnā or pōrnāng.
pōrnāng.
pōrnāng.
The form in -mā, -me is confined to the 1st person.

Pres. cond. or pres. ind. (pōrā, pōro. Past, pōrā.
Pres. contin. pōrdā lāgirā, I am (just now) falling.

Slight differences in Jhūngi:—
Fut. pōrāṅghā, fem. pōrāṅghī; plur. pōrāṅghe, fem. pōrāṅghī; also pōrāṅg, indeclinable.

ichnā, come
Fut. āchāṅghā or āchāṅg.

hōnā, be, become
Fut. hāmmā or hāng. Past, hōā. Past cond. hūndā.

jānā, go
Fut. jāmmā, jāng. Past cond. jāndā. Past, gōā.
Jhūngi, jānā and nōshnā. The fem. of jānā shows epenthesis. It is jainī instead of jānī.

raunā, remain
Pres. ind. rauā.
Fut. raumā, raunā.
Past, rauā.

bēshnā, sit
Past, baiṭṭhā.
Stat. part. baiṭṭhirā.

dziknā, beat
Fut. dzikāṅg, dzihnā.

khānā, eat
Past, khāddā.

pīnā, drink
Past, pīyyā.

dēnā, give
Fut. dēṅg, dēmmā.
Past cond. dēndā.
Past, dīyyā.

kārnā, do
Past, kīyyā, kītā.

ānnā, bring
Past, ānā.

nīnā, take away
Past, nīyyā.

Habit and Continuance.—dhair āchā kōro, he comes every day (āchā is indeclinable).

khāndā lāgīrā, he is eating (at this moment).
khāndē lāgīrī, she is eating.
khānde lāgīre, they are eating.
khāndī lāgīrī, they (fem.) are eating.

Ability.—Ability is expressed by means of a participle which ends in -tā when the last letter of the verbal root is
an unvoiced consonant, and -dā when it is a voiced consonant or vowel.

*mere nī cōktā ētrā bhār* (Jh. cōkthā), I cannot lift so great a load (cōkṇā, lift).

*mere nī ēh kāṭāb pōrhē* (Jh. do.), I cannot read this book.

*thāre nī likhtā* (Jh. likhthā), you cannot write.

So also mūktā (Jh. do.) is the particle from mūkṇā, be finished.

In the past tense of transitive verbs and the infinitive (when used as a finite verb) there is a strange use of the feminine in negative clauses where we should expect the masculine.

mā nī jānī, I will not go. Jhūngī mā nī jainī or nō-skni; cf. Panjabi mai nēhi jānā.

mō nī kīttī, I did not do (Jh. do.).

tāmmē ēhrā kāmm nī kīttī, you did not do such a work (Jh. do.); but mō kāttā, I did it (Jh. do.).

It is noteworthy that the forms for the agent case of hā, I, and tā, thou, normally mō and taū, become mā and tā with the infinitive, as tā nī hērni, thou art not to look; cf. mā nī jānī, above.

The nominative is used for the logical object even with pronouns.

mō ēh mārā, I beat him.

innī hā mārā, they beat me.

To express advisability, necessity, the word launī is used unchanged as

*hāmma launī brail,* we want a cat.

*hāmme launī dūc bānāe,* we want two bears.

*māu launī tsākar,* I want a servant.
SENTENCES

1. Tērā nāṅ kijē? Thy name what?
2. Kétrī bārshā rā ēh ghōrā? How-many years of this horse?
3. Īndā kā Kāṣhmīrā tīkk kétrā dūr? Here from Kashmir up-to how-much far?
4. Thāre bābbā re ghāre kēṭrē shōhrā āsī? Your father of house-in how-many boys?
5. Há bārā dūrā kā hāndē āyā. I very far from walking came.
8. Ės rī pīṭṭhe gāsh kāṭtīhe thōcko. Him of back upon saddle tie.
9. Mō ēs rā shōhro bārā mārā. By me him of boy much was beaten.
10. Sō baunē gāne bākre tsāro. He jungle-in cows goats grazes.
11. Dāle dzhōtte ghōre gāsh baiṭṭhārā. Tree under horse upon seated.
12. Ės rā bhāe baihnī kā bōdā āsī. Him of brother sister than big is.
13. Ės rā mūl ḍhāe rūpāyye. This of price two-and-a-half rupees.
15. Ės lē ēh rūpāyye dē dē. Him to these rupees giving give.
16. Ės rūpāyye ēs kā ōrē lau. Him from these rupees hither take.
17. Ės lē aín dzik rāshī kā bānnh. Him to well beat ropes with tie.
20. Kōs rā shōhrai tūmma pītsu āo (or āceho). Whom of boy you behind comes.
21. Eh mūl kōs kā lauā. This price-in whom from was-taken?
22. Eh grauā re hāttīwāle kā lauā. This village of shopkeeper from was-taken.

Notes.—5. hānde, the e is added for euphony to the root hānd; hānde aunā, walking come. 7. rē kāṭṭhē or ri kāṭṭhi, short i and e being often interchangeable. 17. ain, an Arabic word, here meaning "exactly" or "well".
VOCABULARY

Words within brackets belong to the Jhüngi dialect

able, be, see Grammar.
all, sābb.
arrive, pujiṅnā.
ass, khōtrū,
back, piṭṭh, piṭṭh.
backwards, piṭṭhū.
bad, bāṛā.
be, become, hōnā.
bear, bānāch.
beat, dziknā, māṅnā.
beautiful, bāṅkā.
bed, mānzā.
before, āgo, āggo.
behind, pitshū, pitshau.
below, tōl; adv., āndēh.
beyond, pār.
big, bōḍāā.
bitch, kūṭtē.
body, sārīr.
book, kāṭāb.
boy, shōhrū, bālāk, tshōkrā.
bread, rōṭṭī.
bring, ānnā.
brother, elder, dāād; younger, bāōo.
buffalo, mhaīsha; f., mhaīshī.
bull, bōld.
buttermilk, tshā.
call, bōlnā.
camel, ūṭ.
carpenter, duchān.
cat, braīl.
clothes, jhīkṛā.
cock, kukhrā.
cold, shēlā, thāndā.
come, īchūā.
cow, gāo.
cowherd, gūālā.
daughter, shōhrī, mānnī.
day, dhāirā.
desire, lauṅī, see Grammar.
die, māṅnā.
do, kāṅnā.
dog, kūṭtā.
downwards, āndēh.
draw (water), kāḍḍhānā.
drink, pīnā.
ear, kān.
eat, khāṅnā.
egg, bāttī.
eight, āṭṭh.
eighteen, ṭhārhā.
elephant, hāṭthī.
eleven, gaira.
eye, ākh.
face, māh.
fall, pōrnā, pārnā.
far, dūr.
father, bāb.
field, khēc.
fifteen, pāndrah.
fight, dzhāgarṇā.
finished, be, mūṅnā.
first, paihlā.
fish, mūchlī.
five, pāṇj (pānj).
flow, bauhnā.
foot, khūr.
forwards, āgo, āggo.
four, tsār.
fourteen, caudah (tsau dah).
know, dzainnā.
from, kā (khā).
learn, shikhānā.
front, in, āgo, āggo.
leopard, brahīg.
fruit, phōl.
lie, suttnā.
ghi, ghiau.
lift, cōknā.
girl, shōhrē, kānnē, mūnni.
little, māṭṭhā.
give, dēnā.
load, bhārā.
go, jānā (nōshnā).
look, hērnā.
goose, bākrā; f., bākrē.
maize, chālli.
good, rāmrā, khōrā, ācchā.
man, mānch, patdā, mōnsh.
graaze, tr., tsārnā, tsāraunā;
mare, ghōrē.
intr., tsārnā.
marry, bēnā.
hair, ṣhrāl.
meat, shikhānā.
hand, ḥāth.
meet, mārnā.
he, sō.
milk, duddh.
head, mānā.
moon, dzōtth.
hear, ṣhūnānā.
mother, īj.
hen, kukhrē.
mountain, sārāj.
hence, īndā kā.
move aside, hātnā.
here, inde (ēthī).
much, ētrā; so — (correl.),
mountain, sārāj.
tētrā; how —, kētrā; as
— (rel.), dzētrā; adv., bārā.
high, āchṭā.
my, mērā.
hill, sārāj.
name, nāū.
hither, ērē, īndā tikk.
near, nēr.
horse, ghōro.
night, raic.
hot, tāttā.
nine, nau.
house, ghōr, ghār.
nineteen, ānni (ānī).
husband, bauhṭo.
nose, nāk.
I, īā.
not, na, nī.
ignorant, jōllē.
nothing, kīch na.
in, mānjhe.
now, ēbē (ēbbē).
inside, mītrē.
of, rā.
iron, lōah (ō long).
of, rā.
jackal, shailṭā.
oil, tel.
jungle, baun, dzākkhār.
on, gāsh.
kick, v. tr., lāttē bāhnē (lit.,
one, ēk.
strike a leg).
outside, bāgge.
kind, of this, ēhrā; of that —,
pen, kōllām.
tēhrā; of what —, kēhrā?
of which —, (rel.) dzēhrā.
pig, sāṅgār.
place, v., ḍāhna.
plain, ḍārgh.
plough, hālé ḍānā.
price, mūl.
quickly, ḍzhāt.
rain, ḍānē.
read, pōrhnā.
recognize, pūchāinā.
remain, raunā.
rise, ūbēḥ uthnā.
river, ḍārclō.
rope, rāshī.
run, daurnā; run away, daur ḍānā.
saddle, kāṭthe.
sake, for sake of, re kōtthe.
say, bolnā.
seed, bēdzā.
seven, sāt (sāth).
seventeen, sātārah.
sharp, pēnā.
she, sō.
sheep, gābbō; f., gābbē.
shepherd, phīāl.
shopkeeper, hāṭṭiwālā.
side, on this — of, wār; on that — of, pār.
sister (older than person spoken of), dāē; younger than do., bēbbe.
sit, bēshnā.
six, tshē (tshau).
sixteen, sōlā (saulā).
sleep, suttnā.
someone, kōī.
something, kīch.
son, tshōkrā, shōhra, pūttār.
sow, v., baunā.
speak, bōlnā.
star, tārā.
stomach, pēt.
storm, bāgré.
stream, khāḍl.
sun, pārmēsūr.
sunshine, dhūppā.
sweet, gūḍlā.
take, launā; take away, nīnā.
ten, dāss (dōss).
than, kā (khā).
that, sō.
then, tīā.
there, tīnē, (tēthī).
they, tēn, ēn.
thief, tsōr.
third, ciūtā (ciyyā, ciuthā).
thirteen, tērāh.
this, ēh.
thou, tū.
three, trai.
thy, tērā.
tie, bānnhnā.
to, lē (jō).
to-day, ājj (ādz).
to-morrow, kūl; day after —, pōrshī, (pārshī); on fourth day, tsauthe.
tongue, dzibbh.
tooth, dānd.
town, būdzūr.
tree, dāl.
twelve, bārā.
twenty, bīh.
two, dāē; two and a half, dāhē; ugly, jāū.
uncle, kākk.
under, tōl, dzhōtte.
upon, gāsh; up to, tikk.
upwards, ùbêh.

very, bârâ.

village, graũ.

walk, hâundã.

was, thîâ.

water, pânu.

way, paindã.

we, hâmme.

well, adv., sûllê.

well, n., khûâ.

what, kîjê.

wheat, könâkh, qîûh.

when? kobhe, (kôbbê); (rel.), dzâû.

where? kinde, (kêtthî); (rel.), dzîndê, (dzetthî).

white, shetta.

who? kun; (rel.), dzûn.

why? kî lê.

wife, chéori (tshêodi, lâri).

wind, bâgré.

wise, khôrâ (good).

with, along with, sâugê; instru., kã.

woman, jânâna (tshêodi).

write, likhna.

yes, âh.

yesterday, hidz; day before —, phârdz; on fourth day back, tsanthe.

you, tûmmê; your, thârâ.
**LINGUISTIC STUDIES FROM THE HIMALAYAS**

**SUKET SIRAJI**

**Nouns**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>cācc-ā, uncle.</td>
<td>-ēā, -ēō.</td>
<td>-ē -lē.</td>
<td>-ē khā.</td>
<td>-ē.</td>
</tr>
</tbody>
</table>

bab, father, has: Gen. bābbō or bābbā. Dat. bābbā lē. Abl. bābbā kā. Agent, bābbē.

ghōr, house. Gen. ghōrā or ghōrō, etc., the same as bāb, but without the doubling of the final letter.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>baihn-, sister.</td>
<td>-iō, -iā.</td>
<td>-i lē.</td>
<td>-i kā.</td>
<td>-iē.</td>
</tr>
</tbody>
</table>

**Pronouns**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>hā.</td>
<td>mēro.</td>
<td>mū lē.</td>
<td>mūkhā.</td>
<td>maū.</td>
</tr>
<tr>
<td>tum, thou.</td>
<td>tēro.</td>
<td>tālē.</td>
<td>tā khā.</td>
<td>tāū.</td>
</tr>
<tr>
<td>sau, he, she, it, that.</td>
<td>tēuā.</td>
<td>tēs lē.</td>
<td>tēs kā.</td>
<td>tēi.</td>
</tr>
</tbody>
</table>

hāmmē. mhārā. hāmma lē. hāmma kā. hāmme. tumme. thāro. tumma lē. tumma kā. tumme. tēo. tinna. tēuā. tinna lē. tinna kā. tinne
Fem. sing.: Gen. tēssā. Dat. tēssā lē. Abl. tēssā kā. Agent, tēse; also tiss-, throughout.

Nom., Acc. ēh, this.  
Gen. ēvā.  
Dat. ēs le.  
Agent ēi.


kun, who? Gen. kōsiō or kōs rā. 

Pronominal Adjectives

ēo, of this kind; téo, of that kind; kēo, of what kind? jēo, dzēo, of which kind (rel.).

ētro, so much or many; tētro, so much or many (correl.); kētro, how much or many? dzētro, as much or many (rel.).

Adjectives

Adjectives ending in -o, -ā in masc. sing. agree with their nouns in gender and case (masc. sing. obl. -e, masc. plur. -e, fem. sing. -i or -e, plur. -e). Others do not change unless used as nouns when they are declined as nouns.

Comparison.—No special forms.

rāmrā, good; ēs kā rāmrā, better than this.
sōbbi kā rāmrā, better than all, best.

• Numerals

The numerals are the same as in Eastern Sūkēti except the following:—

2. dūi.  
3. cōn.  
6. tshau.  
13. tēra.  
14. tsauda.  
15. pōndra, pāndra.  
16. sōla.  
17. sātāra.  
18. thāra.  
19. nih.
Adverbs

Time

ēbbē, now (emphatic ēbbi).      pōrshi, day after to-morrow.
tiā, then.                      tsәute, on fourth day.
kēbbē, when?                    hēdz, yesterday.
dziā, when (rel.).              phārdz, day before yesterday.
ādz, to-day.                    tsәute, on fourth day back.
kāllā, to-morrow.

Place

īnde, tīnde, kīnde, dzīnde, here, there, where? where, are as in Eastern Sūkēti, for “where” kidhi, kēi, kē are also found; īndā kā, hence.

ūjhe, upwards.     āndhe, downwards.

Others

kī, kī lē, why?     tsīke, quickly.

Prepositions

jḥōtte, under.         āgo, in front of.
sāuge, along with; mū  lē, to.
          sāuge, with me.     gāsh, upon.
kā, than, from.        dē, in, upon.
kē, with (instru.).

Verbs

Verb Substantive

Pres. āsī or ā.
Past, thīa; fem. thī; plur. masc. thīe; fem. thī.
              or tau; fem. te; plur. tē; fem. tī.
Neg. nē āthī or āthī nī.

pōrni, fall
(Infinitives end in -ā or -o.)

Imperat. pōr.     pōro.
Pres. cond. and ind. pōr-ū, -e, -o or -a, -ū, -o, -o or -e.
Pres. ind. with thīa (thīe, thī), or tau (te, tī).
Fut. *pōrmē* or *pōrāng.*

*pōrāng.*
*pōrāng.*


As in Eastern Sūkēti the form in *-mā* is used only for the 1st person.

Past, *pōrā.*
Past cond. *pōrdā.*
Plup. *pōrā* *thīā* or *tau.*

āchno, come

Plup. *āo* *tau,* fem. *āe* *te,* plur. *āe* *te,* fem. *āī* *tī.*
Past cond. pres. stat. part. *āchdā.*

dēuno, go

Imperat. *dēo.*
Past, *dēuā.*

jāno, go

Fut. *jāmmā.*

baishno, sit

Past, *baithā.*

dzikno, beat

Past, *dzikā.*

khāno, eat

Past, *khāyā.*

jhūtno, drink


dēno, give

Fut. *dēmmā* or *dēṅg.*
körno, do
Past, kīau.

niño
Past, nīau.

In negative sentences the past cond. is used for the pres. ind., as ḥā nī dēnda, ṛchdā, kōrdā, I will not give, come, do (lit. not giving, coming, doing).

Pres. contin., to express that a person is actually at the moment doing a thing; the pres. part. of the verb is used with the stat. part. of lāggnā.

ēh ṛchdā lāggnā, he is coming.
ēh ṛchde lāggede, she is coming.
ḥā khāndā lāggnā, I am eating.
ḥāmmē khāndi lāggidi, we (fem.) are eating.
tēō khānde lāggede, they are eating.

The strange use of the fem. in neg. sentences with the past of trans. verbs, or the infin. (used as finite), which was noted in Eastern Sūkēti, is found also in this dialect.

mā nī jānī, I will not go.
mā bhāt (masc.) nī khānī, I will not eat rice.

When pronouns are used as in these sentences with the infinitive, they have a slightly different form of the agent, as follows:—

<table>
<thead>
<tr>
<th>ORDINARY</th>
<th>WITH INFINITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>by me, maū.</td>
<td>mā.</td>
</tr>
<tr>
<td>by thee, taū.</td>
<td>tā.</td>
</tr>
<tr>
<td>by him, ēī, tēī.</td>
<td>ēs, tēs.</td>
</tr>
<tr>
<td>by her, ēssē, tēssē, tīssē.</td>
<td>ēssa, tēssā, tīssā.</td>
</tr>
<tr>
<td>by us, hāmmā.</td>
<td>hāmmē.</td>
</tr>
<tr>
<td>by you, tumma.</td>
<td>tummē.</td>
</tr>
<tr>
<td>by them, innē, tīnnē.</td>
<td>innā, tīnna.</td>
</tr>
</tbody>
</table>

Ability.—Ability is expressed by means of an interesting organic pass. part. in -ūndā.

thaē bōllē bhāt nī khāūndā, you cannot eat rice.
thaē bōllē rōti (fem.) nī khāūndi, you cannot eat bread.
mērē bōllē nī jāūndā, I cannot go.
SENTENCES

The translations are very similar to those given under Eastern Süketi, but for the sake of minor points it is as well to print them.

1. Tëro naa kijë āsi? Thy name what is?
2. Ės ghôrëi ùmbûr këtri āsi? This horse-of age how-much is?
3. Īndā kā Kâshmir këtrâ dûr āsi? Here from Kashmir how-much far is?
4. Tëre bâbbe ghôre këtre shôhrû āsi? Thy father's house-in how-many boys are?
5. Haâ dûrâ kâ hândì āyâ. I far from walking came.
8. Ės rî pîthë gâsh zîn bannho. Him of back upon saddle tie.
9. Maû èue shôhrû bôrâ dzikā. By-me his boy much was-beaten.
11. Ės dâle jhûtë baiûth phâ rûpôyye āsi. This tree under sat horse on.
12. Tësra (or ėuû) bâih apnî baiûnhî kā bôro āsi. His brother own sister than bigger is.
13. Ėsrâ (or ėuû) mâl dhâe rûpôyye āsi. Its price two and a half rupees is.
15. Ėslë rûpôyye dë. Him to rupees give.
16. Ės kâ rûpôyye laûi laû. Him from rupees taking take.
17. Ės khūb dzīk rāssī ke bannh. Him well beat ropes with tie.
20. Kōśū shōhrū tā pithu āō? Whose boy thee behind came?
21. Ėh mūl kōś kā lauā? This price-in whom from was-taken?
22. Grače hāṭṭīwāle kā lauā ēh. Village-of shopkeeper from was-taken this.

Note.—It will be noticed that the gen. has two forms -iū or -ā or -ō or -ūū, and -rā, both inflected as adjj.
VOCABULARY

The vocabulary is nearly the same as that of Eastern Sükétī. The following slight differences may be noted:—

arrive, pujiṇā.
ass, gāḍāhau.
bad, jaū.
bed, mōnzau.
book, kāgāḍ.
call, shāḏnā.
cat, braiḷau, f., braiḷi.
cock, kākhḷau.
cows (collective), ḍāge.
egg, ānni.
eye, ākhi.
fish, mācchi.
ghi, ghīū.
graze, cārnā, tsārnā.
hand, hāṭth.
hear, shūnnā.
hen, kūkhī.
hill, ḍhēkā, sārāz.
hilltop, mūṇḍ.
in, dē.
jungle, dzāṅgāl, dzōṅgāl.
load, būzkā.
meet, mīlṇā.
moon, tsōnd.
pen, kōḷām.
pig, sūr.
plain, sōṅnau.
plough, bṑl jōṅnā.
quickly, tsīke.
rise, ābbe khōṅnā.
run, thōṅnā.
see, look, bhāḷnā.
sharp, painnā.
sheep (collective), caīṇe.
sister, cē (as well as other words).
sow, v., hūṇḍnā.
stream, gāḥd.
sun, Pārmēsūr (cerebral ṛ).
tongue, jībbh.
water, pāṇi.
way, bāṭ (not bāṭ).
MANDI SIRAJI

(1) BAKHLI KHAD (Bākhlī Khād)

Nouns

bhāi, brother. Dat. bhāī bē. Abl. bhāyyā gā.

Pronouns

Nom., Acc. ĥāū, I. āssē.
Gen. mērā. āssā rā.
Dat. Acc. māmbe, mābē. āssā bē.
Abl. māgā. āssā gā.
Agent māē. āssē.
Nom., Acc. tū. tussē.
Gen. tērā. tussā rā.
Dat. Acc. tūddhu bē. tussā bē.
Abl. tūddhka, tūddha gā. tussā gā.
Agent tāē. tussē.
Nom., Acc. ēh, this. sē, that, he.
Gen. ēiā, ēs rā. tēiā, tēs rā.
Dat. Acc. ēi bē. tēi bē.
Abl. ēi gā. tēi gā.
Agent ēi. tēi.

Fem., Gen. ēssa rā, tēssa rā, etc. Agent, ēssē, tēssē.

kun, who. Gen. kēs rā, etc.

kiṇē, what ?

Numerals

The numerals are the same as Eastern Maṇḍēālī (see below), except the following:—

1. ēkk.
2. dūi (very long ū).
3. trāe.
4. pānīj.
5. āttēh.
6. tērha.
7. cāūda.
8. ūnnīh.
Adverbs

Time

ebbē, now.
tēbbē, then.
kēbbē, kāddhī, when?
jēbbē, when (rel.).
āz, to-day.

kāl, to-morrow, yesterday.
pārshē, day after to-morrow or day before yesterday.
cauthe, on fourth day forward or back.

Others

ēthīē, here.
lībē, why?
ōrē, hither.

kāhī, where?
pōrē, thither, beyond.

Verbs

Verb Substantive

Pres. masc. sing. hā, fem. hī; plur. masc. hē, fem. hī.
Past, thīā or thī, fem. thī; plur. thīē or thī, fem. thī.
Fut. has three forms, thus:

(1) bōl-ghā, fem. -ghī; pl. -ghe, fem. -ghī.
(2) bōlāng, indeclinable.
(3) bōllā, fem. bōllī; plur. bōlle, fem. bōllī.

khānā, eat; khānghā, khāng, khāllā.
āchnā, come; āchghā, āchāng, āchlā.
kārnā, do; kārghā, kārāng, kārlā.

Pres. part. ends in -ā unchangeable, as kārā, doing;
khāā, eating; pīā, drinking; dhūā, washing (long -ā).
Past ends in -ā or -ū, dhīssēā or dhīssū, beaten; khāū
or khādkā, eaten; dhūlēā, fallen; gōā, gone (irreg.);
dīttā, given (irreg.).

Pres. ind. is the same as the pres. part.

Imperf. the same with thīā, thī, etc.

Stat. part. in -īdā, baiṭṭhīdā, seated.

When the infinit. is used as a finite verb the agent
form of the 1st and 2nd pers. pronouns is different from
the usual form, being mā, tūddh, āssa, tussa instead of
māē, tāē, āssē, tussē, thus:
mā kārnā, tūddh nēhī kārnā, I am to do it, thou art not to do it.

Ability.—mēre nēhī jāhndā, I cannot go.
   mēre nēhī rōṭi kāhāndā, I cannot eat bread.

Need, to be required.—mābē dūi kūlī lōṛī hē, I need two coolies.

Use of lāggnā, be attached.
   mābē bārī dhuppā lāggnā, to me great sunshine was-attached, I felt the heat very much.
   mābē bārī bhūc lāggnī, to me great hunger attached, I feel very hungry.

In the second sentence the sense is practically that of a present tense.

(2) Eastern Mandeali

(The dialect spoken near Māṅglaur.)

Nouns

Nom., Acc. bāb, father.
Gen.      bābbā rā.
Dat. Acc. -ā bē.
Abl.      -ā lēḍē (from), mōnjha (in).
Agent    -ē.

Pronouns

Nom., Acc. hāū, I.       āssē (also hámmē).
Gen.      mērä.        āssa rā.
Dat. Acc. māū bē.       āssa bē.
Abl.      māū lēḍē.    āssa lēḍē.
Agent    māū.         āssē.

Nom., Acc. tū, thou.     tūssē (also tômmē).
Gen.      tērā.        tūssa rā.
Dat. Acc. tū bē.        tūssa bē.
Abl.      tū lēḍē.     tūssa lēḍē.
Agent    tāūē.       tūssē.
MANDI AND SUKET—MANDI SIRAJI

Nom., Acc. ēh, this.  ēh.
Gen. ēu rā.  inha rā.
Dat. Acc. ēu bé.  inha bé.
Abl. ēu lēdē.  inha lēdē.
Agent ēu.  inhē.

Nom., Acc. sē, that, he.  sē.
Gen. tēu rā.  tinhā rā.
Agent tēu.  tinhē.

Fem. sing.: Gen. téssa rā, etc.
kē, what?

Numerals

1. ēk.
2. dāē.
3. cīn.
4. tsār.
5. pānź.
6. tsuān.
7. sāt.
8. āth.
9. nōu.
10. dās.
11. gajra.
12. bāra.
13. tēra.
14. tsōuda.
15. pāndra.
16. sōla.
17. sātāra.
18. thāra.
19. nīh, nīh.
20. bīh.

Adverbs

Time
ēbrē, ēbbē, now.
tēbrē, tēbbē, then.

kēbrē, kēbbē, when?
jēbrē, jēbbē, when? (rel.)
šūi, to-morrow.
pārsī, day after to-morrow.
cauṭhe, on fourth day.
līdz, yesterday.
phārdź, day before yesterday
cauṭhe, on fourth day back.

Place
ōkkhe, here.
tōkkhe, there.
kauē, where?
jōkkhe, where (rel.).

ēṭthī, tēṭthī, kēṭṭhī, jēṭṭhī are also used.
kībē, why?

ēthī, tēthī, kēthī, jēthī are also used.
Verbs

Verb Substantive

Pres. he, all through; the plur. has also ha (masc. and fem. alike).

Past, ti, all through.

nahna, go

Fut. nahu, nahu be. nahume, nahu be.

nahu, nahu be. nahi, nahi be.

nahu, nahu be. nahi, nahi be.

Also nahlo, fem. nahl; plur. nahle, fem. nahl.

nahu is used also for pres. cond.

There is another fut. in -gha, as awngha, I shall come; khangha, I shall eat (fem. -i; plur. -e, fem. -i).

Pres. ind. nahu; also nahnd, fem. nahndi; plur. nahnde, fem. nahndi.

Imperf. nahndi ti, fem. nahndi ti; plur. nahnde ti, fem. nahndi ti.

Pres. part. nahnd.

The second n in the form nahnd is inserted only in verbs whose root ends in a vowel or vowel followed by h; cf. khanda, eating; kord, doing.

Continuative.—pres. part. with stat. part. of lagna.

hau roti lagir khanda, I am eating bread.

hau roti lagiri khandi, I (fem.) am eating bread.

The position of this portion of Mandi Siraj (between Kulu and Mandi proper) accounts for the varieties of forms found. The future exemplifies this.
THE BILASPUR AND NALAGARH DIALECTS

INTRODUCTION

There are in all six dialects spoken in Bilaspur, or Kāhlūr as the State is sometimes called. In the centre of the State extending to a distance of six or seven miles in every direction from the capital is the standard dialect of Bilāspūri or Kāhlūr. Immediately to the west of this, in that portion of the State which juts out westwards and is bounded on the north by the district of Kāṅgrā, we find a dialect which we may call Western Bilāspūri. To the north of the standard dialect are found two minor dialects; that on the west near the Kāṅgrā border, to which we may give the name Northern Bilāspūri, is very like Western Bilāspūri, while that on the east near the Māṇḍī border is the same as Māṇḍeśāli, which has been treated of in Languages of the Northern Himalayas and need not be further referred to here. Immediately south of the area of the standard dialect the people speak a slightly different dialect which I have called Southern Bilāspūri; its area is a narrow strip of country on the Nālāgāṛh border, and to the east of this in South-east Bilāspūr is found a dialect locally known as Dāmī. It hardly differs from Southern Bilāspūri. It extends over the border into Ārkī State and beyond it commences the Kīṅṭhāḷī dialect which is spoken all over the central Simla States.

In Nālāgāṛh two dialects are spoken. In the western portion of the State where the hills give place to the plains the dialect is practically the ordinary Pānjbābī of the eastern Pānjbāb. In the eastern part of the State the dialect spoken is called Hāṇḍūrī, from Hāṇḍūr, a name often given to the whole State. In Hāṇḍūrī a trifling difference is found between the speakers of the eastern and western halves of the Hāṇḍūrī area, the range of
hills being approximately the dividing line. As might be expected Hāṇḍūrī closely resembles Kīūṭhāli.

The Bilāspūr dialects are so closely allied that one might call them one dialect, Bilāspūrī or Kāhlūrī. I have preferred the former name as the State is much better known to the outside world as Bilāspūr, the name Kāhlūr hardly being known to any who have not visited the State.

Special attention should be paid to the fut. and stat. part. Notes will be found under each dialect. In Bilāspūrī, W. Bilāspūrī, and N. Bilāspūrī the stat. part. is formed from the past tense. In S. Bilāspūrī, Dāmī, and Hāṇḍūrī, it is formed from the root of the infinitive.

**BILASPURI**

The standard dialect differs little from Eastern Panjabi. The prepositions used in declension are the same.

**Nouns**

Masculine nouns in -ā are declined as in Panjabi, others generally inflect in -ē in the singular, and have an ag. plur. in -ē. Feminine nouns, as a rule, inflect in -ā in the singular and -ā in the plural.

**Numerals**

The free use of cerebral ฏ and ḫ will remarked, as hāṇattār, 69; ṛntāḷī, 39.

**Verbs**

The verb substantive is hā for the present and thā for the past.

The future of the ordinary verb is specially noteworthy because of its remarkable resemblance to the future of the Sāsi dialect. A full vocabulary of this criminal tribe was given in Languages of the Northern Himalayas.

In both dialects two forms of the future are found, one declined and one indeclinable. The indeclinable form is
identical, the other differs only in the fact that the Sāsi dialect drops the ū in the 2nd and 3rd persons. Thus, for the verb kārnā, do, the futures would be as follows:—

Declined—

<table>
<thead>
<tr>
<th>Bilaspur</th>
<th>Sāsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kārāngr-ā, fem. -ī.</td>
<td>kārāngr-ā, fem. -ī.</td>
</tr>
</tbody>
</table>

The indeclinable form is kārāng for both dialects.

The stat. part. ends in -ūdā. With the exception of the fut. and stat. part. the verb is conjugated very much like the Panjabi verb. The stat. part. ending is added to the past tense root.

Ability is expressed in a manner not unlike that employed in Panjabi. In Bilāspūri the infinitive root with -ē added is used, and in Panjabi the inflect. infin. Thus, I cannot eat rice is rendered as follows:—

Bilāspūri, mēre nēh caul khāī hānde.
Panjabi, mēre koḷō caul nēhī khān hānde (or khāide).

WESTERN BILASPURI

Nouns

The prepositions for of, to, and from are dā, nō, and te.

Masc. nouns generally have -e for the obl. ending in the sing. and -ā in the plur. (agent -ē except for nouns ending in -ā). Fem. have -ā in the sing. (agent -ē) and -ā in the plur.

Verbs

The conjugation of verbs, including the fut. and stat. part., is almost the same as in the standard dialect. The differences are trifling. The stat. part. is formed from the
past tense. In the fut. verbs whose roots end in a vowel insert \( h \) before the ending \(-\text{r}u\). The use of \( \text{c}\tilde{\text{a}}\text{h}i\text{nd}a \), advisable, etc., is noticeable.

## NORTHERN BILASPURI

### Nouns

The words for of, to, and from are \( r\tilde{a} \), \( j\tilde{o} \), and \( te \). Nouns in \(-\tilde{a}\) inflect as in Panjabi. Others generally have obl. \(-\tilde{a} \) (agent \(-\tilde{e}\)) for both masc. and fem., sing. and plur. The similarity of sing. and plur., so common in M\( \tilde{a}n\)\( \tilde{d}i \), K\( \tilde{u}\)\( \tilde{d}u \), and the Simla States, is worthy of note. The dialect closely resembles M\( \tilde{a}n\)\( \tilde{d}e\)\( \tilde{a}\)\( \tilde{i} \) as might be guessed from its geographical position.

### Verbs

As in M\( \tilde{a}n\)\( \tilde{d}e\)\( \tilde{a}\)\( \tilde{i} \) the fut. ends in \(-\tilde{\text{n}}\tilde{g}h\tilde{a} \) or \(-\tilde{\text{n}}\tilde{g} \) and the stat. part. in \(-\tilde{\text{r}}\tilde{r}a \), this ending being added to the root of the past tense. There is an indecl. pres. part. in \(-\tilde{\text{a}} \). The verb generally is the same as in M\( \tilde{a}n\)\( \tilde{d}e\)\( \tilde{a}\)\( \tilde{i} \), but retains the \( \tilde{n} \) in \( \tilde{\text{n}}\tilde{g}h\tilde{a} \), even with verbs whose root ends in a consonant.

## SOUTHERN BILASPURI

### Nouns

The preps. for gen. dat. and abl. are \( r\tilde{a} \), \( j\tilde{o} \), and \( te \). The Panjabi influence is apparent in the fact that the plur. is different from the sing. for all nouns. In the sing. masc. nouns inflect. in \(-\text{e} \) and fem. in \(-\tilde{\text{a}} \); in the plur. both have \(-\tilde{\text{a}} \), but the agent plur. of masc. nouns ends in \(-\tilde{e} \).

### Verbs

The fut. ends in \(-\text{g}a \) which is added directly to the root, the letter \( \tilde{n} \) being inserted in the case of roots ending in a vowel.

The stat. part. ends in \(-\tilde{\text{r}}\tilde{r}a \), which is added to the root of the verb and not to the past tense root.
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DAMI

The Dāmī dialect is almost the same as Southern Bilāspūrī which is spoken to the west of it.

The ordinary pres. part. of the verb is found used as an organic pass. part. in expressions indicating ability.

HANDURI

Nouns

With the exception of masc. nouns in -ā, which inflect in -e, the inflection of nouns is in -ā, the plur. being the same. The agent, however, generally ends in -ē. The word baǐlu, sister, has -ā in the agent.

The preps. for the gen., dat., and abl. are rā, jō, and te.

Verbs

The fut. adds -gā, the 1st sing. and plur. inserting -ā, and the other persons adding the ending directly to the root. Roots ending in a vowel insert ŋ in the 2nd and 3rd person.

The stat. part. in -ūrā is added to the root as in Dāmī and Southern Bilāspūrī.

The past cond. form in -dā (which is also that of the pres. part. in negative sentences) is used as an organic pass. part. to express ability.

BILASPURI (KAHLURI)

Nouns

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Nom., Acc. ghōr-ā, horse.</td>
<td>-e.</td>
</tr>
<tr>
<td>Gen.</td>
<td>-e dā.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>-e nū.</td>
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<tr>
<td>Abl.</td>
<td>-e te.</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ēa.</td>
</tr>
<tr>
<td>Agent</td>
<td>-e.</td>
</tr>
</tbody>
</table>
Nom., Acc. ghār-, house.  
Gen.  
-ē dā.  
-ā dā.  
etc.  
Voc.  
-ā.  
-ō.  
Agent  
-ē.  
-ē.

**Feminine.**

Nom., Acc. mānn-i, girl.  
Gen.  
-īā dā.  
-īā dā.  
Dat., Acc.  
-īā nū.  
-īā nū.  
Abl.  
-īā te.  
-īā te.  
Voc.  
-īē.  
-īō.  
Agent  
-īā.  
-īā.

Nom., Acc. baih-n, sister.  
Gen.  
-ṇā dā.  
-ṇā dā.  
Dat., Acc.  
-ṇā nū.  
-ṇā nū.  
Abl.  
-ṇā te.  
-ṇā te.  
Voc.  
-ṇē.  
-ṇō.  
Agent  
-ṇā.  
-ṇā.

**Pronouns**

Nom., Acc. haū, I.  
Gen.  
mērā.  
mhārā, āsā dā.  
Dat., Acc.  
mānnū.  
āsā nū.  
Abl.  
mētte.  
āsā te.  
Agent  
mā.  
āsē.

Nom., Acc. tū, thou.  
Gen.  
tērā.  
tūsā dā.  
Dat., Acc.  
tainū.  
tūsā nū.  
Abl.  
tētte.  
tūsā te.  
Agent  
tā.  
tūsē.

Nom., Acc. sē, he, she, it, that.  
Gen.  
tīh dā, tīs dā.  
tīhnū dā.  
Dat., Acc.  
tīh nū, tīs nū.  
tīhnū nū.  
Abl.  
tīh te, tīs te.  
tīhnū te.  
Agent  
tīhni.  
tīhnē.
Nom., Acc. ēh, this. ēh.
Gen. ihanna dā, ✐s dā. ihanna dā.
Dat., Acc. ihanna nū, ✐s nū. ihanna nū.
Agent ihanna.

Nom., Acc. kān, who? kān.
Gen. ihanna dā, ✐s dā. ihanna dā.
 etc.  etc.
Agent ihanna.

Nom., Acc. jō, who (rel.). jō.
Gen. ihanna dā, ✐s dā. ihanna dā.
Agent ihanna.

kyā, what? has Gen. kāh dā, no plur.
kācch, something, anything, is indecl.

**Pronominal Adjectives**

ītnā, so much or many; tītnā, so much or many (correl.); kītnā, how much or many? jītnā, as much or many (rel.).
ērhā, of this kind; tērhā, of that kind; kērhā, of what kind? tērhā je, of which kind (rel.).
ēddā, so big; tēddā, so big (correl.); kēddā, how big? jēddā, as big (rel.).

**Adjectives**

Adjectives ending in -ā are declined like nouns in -ā, the fem. being like nouns in -ī. Thus we have such phrases as—

āpnā baihnā te, from own sister.
āpnēā bhāyyā nū, to own brothers.

Adjectives with other endings are not declined unless used as nouns, in which case they are declined as nouns.

**Comparison.**—There are no special forms for comparison.

It is expressed by means of te, from—

khārā, good: ǐs te khārā, good from this, better than this.
sābbhnā te khārā, good from all, better than all, best.
## Numerals

### Cardinal

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<th>ḍkk.</th>
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<td>6.</td>
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<td>sātt.</td>
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<td>ṛṇāhṭ.</td>
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<td>8.</td>
<td>āṭṭh.</td>
<td>60.</td>
<td>sāṭṭh.</td>
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<td>9.</td>
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<td>12.</td>
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<td>77.</td>
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<td>tērā.</td>
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<td>ṛṇāsī.</td>
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<td>14.</td>
<td>caudā.</td>
<td>80.</td>
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<td>15.</td>
<td>pāndrā.</td>
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<td>16.</td>
<td>sōlā.</td>
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<td>17.</td>
<td>sāṭṭrā.</td>
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<td>18.</td>
<td>thārā.</td>
<td>97.</td>
<td>sāṭānue.</td>
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<td>20.</td>
<td>biḥ.</td>
<td>100.</td>
<td>sau.</td>
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<tr>
<td>27.</td>
<td>sāṭāi.</td>
<td>300.</td>
<td>tīn sau.</td>
</tr>
<tr>
<td>29.</td>
<td>āṇāṭṭī.</td>
<td>500.</td>
<td>pānj sau.</td>
</tr>
<tr>
<td>30.</td>
<td>tiḥ.</td>
<td>1000.</td>
<td>hājār.</td>
</tr>
<tr>
<td>37.</td>
<td>sāṭāṭṭī.</td>
<td>100,000.</td>
<td>lākkh.</td>
</tr>
</tbody>
</table>

### Ordinal

| 1st. | pahiḷā. |
| 2nd. | dūjā. |

### Adverbs

#### Time

- **hūn**, now.
- **tāhṇ**, then.
- **kāḥν**, when ?
- **tāhṇ je**, when (rel.).
- **ājj**, to-day.
- **kāl**, to-morrow, yesterday.
- **pārsū**, day after to-morrow, day before yesterday.
- **cauth**, fourth day forwards or backwards.
Place

itthe, here.
ütthi, there.
kiti, where?
jitthi, where (rel.).
nihle nû, downwards, to
the plains.

áppre, upwards.
nère, near,
dûr, far.
ágge, before.
picche, backwards.

Others

chôrâ, quickly.
khârâ, well.

kâi, why?

Prepositions

da, of.
na, to.
te, from.
wîcc, in.
ágge, in front of.
picche, after, behind.

dê, beside; mûjh dê, beside me.
kâne, along with; mère kâne, along with me.
pär, upon.
hêth, under.

Verbs

Verb Substantive

hâ, an, fem. hî.
hâ, art, ,, hî.
hâ, is, ,, hî.

he, are, fem. hîâ.
he, are, ,, hîâ.
he, are, ,, hîâ.

Past sing., thâ, was, fem. thî; plur. thê, were, fem. thîâ.

räphnâ, fall

Imperat. rûrh
Pres. cond. rûrh-â.
-e.
-o.
-e.

rûrâho.
-îye.

Fut.: Sing. masc. rûrhângrá, fem. rûrhângri; plur.
rûrhângre, fem. rûrhângriâ.

There is another fut. rûrhâng, indecl.

Pres. ind. or past cond.: Sing. masc. rûrdâ, fem.
rûrdî; plur. m. rûrdë, fem. rûrdîâ.
Imperf. *rūrhā thā (rūrhā thī, rūrhe thē, rūrhēdā thā).

Habitual pres. *rūrhe kārdā, I am in the habit of falling.  
Habitual past, *rūrhe kārdā thā, I was in the habit of falling.

In these two tenses *rūrhe is indeclinable, while kārdā and kārdā thā are declined like *rūrhā in pres. ind. or imperf.

Conj. part. *rūrhēke, having fallen.  
Pres. perf. *rūrhe hā (declined as above).  
Plup. *rūrhe thā (declined as above).

hōnā, be, become

Imperat. hō.  
Fut. hōngtā or hōng.

Pres. ind. or past cond. hūnā.  
Past, hōēa.  
Stat. part. hōūdā.

aunā, come

Imperat. ā.  
Fut. aunāgrā or aunāg.

Past, āyā.  
Stat. part. āōūdā.

jānā, go

Fut. jāngtā or jāng.

Pres. ind. or past cond. jāndā.  
Past, geā (fem. geī, fem. plur. geīā).

raiḥnā, remain is regular except

Past, reḥā.  

baiṭhnā, sit

Past, baiṭhā.  
Stat. part. baiṭhūdā.
mārṇā, beat

Regular. In the past tenses the verb agrees with the object:

Pass. mārēa ānā, beaten to-go, be beaten. In this ānā, go, is conjugated like the ordinary verb ānā above, mārēa has fem. sing. mārī, masc. plur. māre, fut. plur. mārīa.

khānā, eat

Fut. khāṅgrā, khāṅg.
Past, khādhā.

Pīṇā, drink

Past, pītā.

dēnā, give

Fut. dēṅgrā, dēṅg.
Past, dītā.

lainā, take

Fut. laiṅgrā, laṅg.
Past, leā.

gālānā, speak

Past, gālāyā.

kārnā, do

Past, kītā.

Stat. part. kītādā, having been done.

Jānnā, know.

Past, jānēa.

lēaunā, bring

Past, līāyā.

lēi jānā, take away

Like ānā above.

Ability.—The following sentences will illustrate the method of expressing ability. There are two methods: (i) with hōnā, (ii) with sāknā.

(i) mētte nēh rōṭṭī khāī hūndī, from-me not bread eating becomes, I cannot eat bread.

(ii) mētte nēh caul khāī hūnde, I cannot eat rice.
mētte nēh ēh pōthī pārhī hāndī, I cannot read this book.

mētte nēh ēh kāmm kārī hāndā, I cannot do this work.

(ii) haū nēh pārhī sākdā, I cannot read.

In both methods the root of the verb with -ī added is used. In the first the word expressing the logical object is the nominative to the verb which agrees with it in gender and number, the root with -ī remaining unchanged. In the second, sāknā, to be able, agrees with the logical subject, while the root, as before, suffers no change.

Use of thōrā, little. There is a strange tautological use of thōrā in negative sentences, thus—

āsē Mūsālmān thōre nēhī ēhē, lit. we Musalmans little not are; the meaning is, “we are not Musalmans.”

bāhnā, strike, is used with some word for blow, understood.

maī tīh nū bāhī, I struck him (sc. a blow).

maī cāpērā dīā bāhīā, I struck slaps (blows of slaps).

The stat. part of pāiṇā, fall, lie, pāūdā, is used for “ill” (lit. lying or fallen).
1. Tērā naū kyā hā? Thy name what is?
2. Ės ghōre dī īvedī kū āmr hī? This horse of how-great about age is?
3. Ītthe te Kāshmīr kītnē dūr hī? Here from Kashmir how-much far is?
4. Tēre būdhe de kītnē kō mūndū hē? Thy father of how-many about boys are?
5. Haū bāre dūre te pātāhnā āyā. I very far from on-foot came.
6. Mēre cāce dā pūtī ēs dūa baihnā kāne bīāh kīttūdā. My uncle of son this of sister with marriage having-been-done (is).
7. Ghūrē sūfēd ghōre dī kāṭthī hī. House-in white horse of saddle is.
8. Ės dūa pīṭṭī pār kāṭthī bānnhī dē. Him of back upon saddle tying give (i.e. tie).
9. Tīs de pūtī nā māi bauht mārēā. Him of son to by-me much was-beaten.
10. Ōhje ēs pārbāte pār guāā būkriā cārā kārdā. He this hill upon cows goats grazing making is (is in the habit of grazing).
11. Ōhje ās dāle hēth ghōre pār baiṭhūdā. He that tree under horse upon seated.
12. Ės dā būhai āṇtiā baihnā te būddā. Him of brother own sister than big.
13. Tīs dā mūl ēhāi ṛūpāyye hā. This of price two-and-a-half rupees is.
15. Tīs nā ēh ṛūpāyye dēi dēo. Him to these rupees giving give (give over, idea of completion).
16. Ėhnā ṛūpāyyā ēs te leī lau. These rupees him from taking take.
17. Tih nū khāre mārike rāsse kūne bānnhī dēo. Him to well having-beaten rope with tying give (tie up).
20. Kīs dā lārkā hā tūsā de pīcche cālūdā. Whom of boy is you of behind having-walked.
21. Eh cīz tūsē kīs te mūlle leī. This thing by-you whom from price-in was-taken?
22. Gaṅe de ēkk ākāndāre te leī. Village of one shopkeeper from was-taken.

Notes.—2, 4. kū, kō, after number or word expressing amount, size, etc., means "approximately". 6. kīṭtūdā, done, used for past, is-having-been-done, i.e. has been done. 8. bānnhī dē; here, and in 15, 16, and 18, we have examples of the compound verbs which are so common a feature of Panjabi, Hindi, and Urdu.
VOCABULARY

about, approximately, kā, kō.
able, be, sāknā; see Grammar.
all, sābbh.
arive, pujjñā.
ass, khōtrā.
back, n., pīṭṭh.
backwards, pīcche.
bad, būrā.
be, become, hōnā.
bear, rīch.
beat, mārnā, bāhnā.
beautiful, bānkā.
bed, manjā.
before, āgge.
behind, pīcche.
below, hēth.
beside, gē.
big, bāḍḍā; so —, ēddā; so —
(correl.), tēddā; how —,
kēddā; as — (rel.), jēddā.
bitch, kūttī.
body, dhār.
book, pōthī.
boy, māndū.
bread, rōṭṭī.
bring, lēauīnā.
brother, bhāī.
buffalo, mhaīs.
bull, bālā.
buttermilk, chāh.
call, bōlnā.
camel, āṭ.
cat, billā, fem. billi.
cock, kūkkār.
cold, thānā,
come, aunā.
cow, gāū, gūē.
cowherd, gūālā.
daughter, dhi, kārī.
day, dīn.
die, mārnā.
do, kārnā.
dog, kūttā.
downwards, hēth.
draw (water), kāḍḍhñā.
drink, pīnā; give to —, pīlānā.
ear, kānn.
eat, khānā; cause to —, khūlānā.
egg, bāttī.
eight, āṭṭh.
eighteen, thārā.
eighty, āssī.
elephant, hāthī.
eleven, giārā.
eye, ḫākkhi.
face, mūh.
fall, rūrhnā, pāinā.
far, dūr.
father, būdhā.
field, dōcī.
fifteen, pāndrā.
fight, lārnā.
first, paihlā.
fish, mācchi.
five, pānj.
foot, pair.
forty, cāli.
forwards, āgge.
four, cār; fourth, cauthā.
fourteen, caudā.
from, te.
front, in, āgge.
fruit, phāl.
ghi, ghī.
girl, mānnī.
give, deṇā.
go, jānā.
goat, bākrā, fem. bākri.
good, khārā.
graze, tr., cārnā, cūgaṇā; int.,
cūgnā.
hair, kēs.
hand, hāttth.
he, sē.
head, sīr.
hear, sūṇṇā.
hen, kūkkri.
hence, itthe te.
here, itthe.
high, āccā.
hill, pārbāt.
horse, ghōrā.
hot, gārm, tāttā.
house, ghār.
hundred, sau.
husband, ghārēwāja.
I, haū.
ignorant, āhmāk.
in, wīc.
inside, wīc.
iron, lōhā.
jackal, gīddēī.
jungle, bān.
kind, of this, ērḥā; of that —,
tērḥā; of what —? kērḥā;
of which — (rel.), tērḥā jē.
kite, il.
know, jānnā.
lazy, ghāir.
learn, sikhnā.
leopard, bāhī, mīrg.
lie, saunā, painā.
little, chōṭā; a —, thōrā.
load, bājhhā.
look, dēkhnā.
maize, chālī.
make, bānānā.
man, māhnā.
mare, ghōrī.
marry, bīh kārnā.
meat, māsh.
meet, mīlṇā.
milk, duddh.
moon, cānd.
mother, āmmā.
mountain, pārbāt.
much, so, itnā; so — (correl.),
itnā; how —? kitnā; as
— (rel.), jītnā.
Muhammadan, māsālmān.
my, mērā.
name, nāu.
near, nēre.
night, rāt.
nine, nau.
nineteen, ānī.
ninety, nābbe.
o, nēh, nēhī.
nose, nākk.
not, nēh, nēhī.
nothing, kūcch nēh.
now, hūn.
of, dā.
oil, tēl.
on, pār.
one, ikk.
our, āsā dā, mhārā.
own, adj., āpnā.
pen, kālām.
pig, sūr.
place, v., rākkhnā.
plain, pāddhār.
plough, hāl jōrnā.
quickly, chōrā.
rain, bārkhā.
read, pārhnā.
recognize, pāchānīnā.
remain, raihnā.
river, dāryā.
run, daurnā; — away, ēthi jānā.
saddle, kāṭhi.
say, bōlnā, gālānā.
see, dēkhnā.
seed, biā.
seven, sātt.
seventeen, sāttrā.
seventy, sāttār.
sharp, painā.
she, sē.
sheep, bhēḍ.
shepherd, bākrāl.
shopkeeper, dākāndār.
sister, older than person spoken of, bēbbē; younger than do., baihnā.
sit, baithnā.
six, chē.
sixteen, sōlā.
sixty, sāṭṭih.
sleep, savūnā.
something, kūcch.
son, pātt, bhaū.
sow, bānā.
speak, gālānā, bōlvā.
stand, khrōnā.
star, tārā.
stomach, pēl.
storm, ānadhī, ānhērī.
stream, khāḍīl.
sun, sārāj; sunshine, dhupp.
sweet, mitṭhā.
swift, caḷākā.
take, bānā; take away, lejānā.
ten, dās.
then, tāhīn.
there, āṭṭhī.
they, sē.
thief, cōṛ.
thirst, tīh.
thirteen, tērā.
this, ēh.
thou, tū.
three, tīnṭ; third, tījjā.
thy, tērā.
tie, bānīnāī.
to, mū.
to-day, ājj.
to-morrow, kāll; day after —, pārsū; fourth day, cauth.
tongue, jibbh.
tooth, dāndū.
town, nāggār.
tree, dāl.
twelve, bārā.
twenty, bih.
two, dō; two-and-a-half, dhāi; second, dūjjā.
ugly, būrā.
uncle, cācācā.
under, hēthī.
on, pār.
upwards, āppre.
very, bauht.
village, gaṅ.
walk, pätāhṇā aunā or jāṇā,
cālṇā.
was, thā.
water, pānî.
way, bāt.
we, āsē.
well, adv., khārä.
well, n., khūā.
what, kyā.
wheat, kānāk.
when, kāhṇ; (rel.), tāhṇ je.
where? kiti; (rel.), jîtthî.
white, sūfēd.
who? kān; (rel.), jō.

why? kāī.
wife, jūānās.
wind, paunî.
wise, āklāwāla.
with (along with), kāne;
intru., kāne.
wolf, bhāqēar.
woman, jūānās.
write, lîkkhṇā.
yesterday, kāll; day before —
pārsū; fourth day back,
cauth.
you, tūsē; your, tūsā dā.
WESTERN BILASPURI

Nouns

Nom. Acc. ghōr-ā. -e.
Gen. -e dā. -ē dā.
Dat., Acc. -e nō. -ē nō.
Abl. -e tē. -ē tē.
Agent -ē.

Nom., Acc. ghār-, house. ghār-.
Gen. -e dā. -ā dā.
Agent -ē, -ē nē. -ē.

Nom., Acc. hāth-i, elephant. -i.
Gen. -iē dā. -īā dā.
Agent -īē, -iē ne. -īē, -iē ne.

Nom., Acc. mānnī, girl. -iā.
Gen., etc. -iā dā, nō, etc. -iā dā, nō, etc.
Agent -iē or iē ne. -iē ne.

Nom., Acc. bhain-, sister. bhain-ā.
Gen., etc. -ā dā, nō. -ā dā, nō.
Agent -ā ne. -ā ne.

Pronouns

Nom., Acc. haū, maī, I. āsī.
Gen. mērā. sāhrā.
Dat., Acc. mainū. āsā nū.
Abl. mētte. sātte.
Agent maī. āsī.

Nom., Acc. tū, thou. tūsī.
Gen. tērā. thūārā, thūhārā.
Dat., Acc. tainnu. thūānu.
Abl. tētte. thūātte.
Agent taī. tūsī.

Nom., Acc. ēh, this. ēh.
Gen. iē dā, is dā. īhnā dā.
Dat., Acc. iē nō. īhnā nō.
Agent ihnī.
kaun, who?
Gen. kih dā.
Agent, kihān.
kūcch, something, anything.

Pronominal Adjectives
ēhā, of this kind; tēhā, of that kind; kēhā, of what kind? jēhā, of which kind (rel.).
itnā, so much or many; ātnā, so much or many (correl.); kitnā, how much or many? jītnā, as much or many (rel.).

Adjectives
The rules for agreement are the same as for the main Bilāspūr dialect.
Comparison, as in Bilāspūr:—
cāngā, good; es te cāngā, better than this.
sābb te cāngā (or ābbāl), better than all (first from all), best.

Adverbs
Time
hānī, now. kād, when ?
tād, then. jād, when (rel.).
Place
ātthe, here. kitthe, where ?
ātthe, there. jītthe, where (rel.).
Others
kūsno, kāh no, why? chōr, quickly.

Prepositions
dā, of. te, from, than.
nō, nā, to.

Verbs
Verb Substantive
Pres. hai all through, unchanged.
Past sing. masc. thā, fem. thē; plur. masc. thē, fem. thā.
diggnā, fall

Imperat. digg
dīggo.
Fut. dīggāṅgr-ā, fem. -ī; plur. masc. -ē, fem. -īā; also dīggāṅg, unchanged.

Pres. ind. and past cond. dīggā.
Imperf. dīggādā thā, etc., fem. dīggādī thī; plur. masc. dīggāde the, fem. dīggādī thīā.
Stat. part. dīggādā, fallen.
Past, dīggāē, fem. dīggī; plur. masc. dīgge, fem, dīggīā.

hōṇā, be, become

Fut. huṅghrā.
Past, hōeā.
Pres. ind. and past cond. hūndā.
aunā, come

Fut. auṅghrā.
Past, āyā.
Stat. part. āūdā, in the state of having come.
jāṇā, go

Fut. jāṅghrā.
Past, geā.
Stat. part. gāūdā, gone.

baithnā, sit

Past, baithhā.
Stat. part. baithhūdā.

kūṭṭnā, beat

Past, kūṭṭēā.

khānā, eat

Past, khādhā.

dēnā, give

Fut. dēṅghrā.
Past, dīttā.

laiṇā, take

Fut. laiṅghrā.
Past, lēā.
It will be noticed that verbs whose roots end in a vowel take \( h \) in the future, thus *avnghr\( ā \)*, I shall come; *j\( ā \)nghr\( ā \)*, I shall go; *d\( ā \)nghr\( ā \)*, I shall give, etc.

Ability is expressed in the same way as in Bilāspūr. The sentences given for Bilāspūrī are used also in Western Bilāspūr. The tautological use of *th\( ā \)r\( ā \)*, mentioned in connexion with the Standard dialect, is found also in this dialect.

To express necessity, advisability, duty, *c\( ā \)hind\( ā \)* (fem. *c\( ā \)hind\( ī \), pl\( ā \)r. masc. *c\( ā \)hind\( e \), fem. *c\( ā \)hind\( ī \)) is used like the Panjabi *c\( ā \)hind\( ā \)*. It corresponds to the Hindi *c\( ā \)hiye*.

**Numerals**

The numerals are as in Bilāspūr except

13 *tehrā*. 20 *bīh*.

**Vocabulary**

The words are practically as in the Standard dialect. The following with slight differences may be noted:

- Advisable, necessary, it is, dwell, *bāsnā*.
- Herder of buffaloes, *māhī*.
- Boy, *chōhrē*.
- Look for, be obtained, *lājjhṇā*.
- Shepherd, *gūāl*.
- Woman, wife, *timī*.

**Northern Bilaspuri**

**Nouns**

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>ghōr-( ā )</td>
<td>-e rā.</td>
<td>-e jō.</td>
<td>-e tc.</td>
<td>-ē.</td>
<td>ādm-( ī ), man.</td>
<td>-iā rā.</td>
<td>-iē.</td>
</tr>
<tr>
<td></td>
<td>-e.</td>
<td>-e.</td>
<td>-e.</td>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>
Nom., Acc. ghār, house.  
Gen.  ghārā rā.  

Feminine.  
Nom., Acc. mūnn-ī, girl.  
Gen.  iā rā.  
Agent  īē.  

It will be noticed that as in so many Simla States dialects the singular is practically the same as the plural.

**Pronouns**

<table>
<thead>
<tr>
<th>Nom., Acc.</th>
<th>aśē.</th>
</tr>
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<tbody>
<tr>
<td>Gen.</td>
<td>mērā.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>āsā jō.</td>
</tr>
<tr>
<td>Abl.</td>
<td>āsā te.</td>
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<tr>
<td>Agent</td>
<td>āsā.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom., Acc.</th>
<th>āsē.</th>
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<tbody>
<tr>
<td>Gen.</td>
<td>mhārā.</td>
</tr>
<tr>
<td>Dat., Acc.</td>
<td>āsā jō.</td>
</tr>
<tr>
<td>Abl.</td>
<td>āsā te.</td>
</tr>
<tr>
<td>Agent</td>
<td>āsā.</td>
</tr>
</tbody>
</table>

ēh, this, has Gen. īs rā.  Agent, īnē.  

**Adverbs**

Nearly the same as Western Bilāspūri.  
dōttā, is to-morrow.

**Verbs**

Verb Substantive

Pres. masc. hā, fem. hī; plur. he, fem. hī.  
Past masc. thā, fem. thī; plur. masc. thē, fem. thī.

kārnā, do

Fut. kārāngēhā, fem. kārāngēhi; plur. kārāngēhē, fem. kārāngēhī; also kārāng (indeclinable).  
Pres. ind. kārā hā, fem. kārā hī; plur. kārā hē, fem. kārā hī.
Imperf. kārā thā, fem. kārā thī; plur. kārā thē, fem. kārā thī.

Past, kītī, fem. kītī; plur. kītte, fem. kītī (agreeing with object).

Stat. part. kītīrā, fem. kītīrī; plur. kītīre, fem. kītīrī.

Pres. perf. kītī hā.

Plup. kītī thā.

dēnā, give

Fut. dēnghā or dēng.

jānā, go

Fut. jānghā or jāng,

Pres. ind. jāā hā.

Past, gēā.

Stat. part. gēīrā.

Pres. perf. gēā hā.

Plup. gēā thā.

hōnā, be, become

Past, hūā, hūā hā, hūā thā.

aunā, come


baithnā, sit

Stat. part. baithīrā.

Other verbs are dēknā, see; past, dēkhēā.

bāhnā, strike; past, bāhēā. This is used always with some feminine word for blow understood, as ās jō bāhī, struck him (sc. a blow).

lēī jānā, take away; like jānā, go.

li aunā, bring; like aunā, come.

Numerals

The numerals are the same as in the Western Bilāspūr dialect.

Vocabulary

The vocabulary does not appreciably differ from that of other dialects in Bilāspūr.
SOUTHERN BILASPURI

Nouns

Nom., Acc. ghōr-ā.
Gen. -e rā.
Dat., Acc. -e jō.
Abl. -e te.
Agent -ē.

Nom., Acc. ghār- ghar-
Gen. -o rā.
Agent -ē or -e ne. etc.

Nom., Acc. hāth-i, elephant.
Gen. -īe rā.
Agent -īē, -īe ne. etc.

Feminine.

Nom., Acc. mānn-ī, daughter, has Gen. -iā rā. Agent -īā.

Nom., Acc. bhain- bhan-ā.
Gen. -ā rā.
Agent -ā.

Pronouns

Nom., Acc. haū. āsē.
Gen. mērā. āsā rā.
Dat., Acc. mīnjō. āsā jō.
Abl. mētte. āsā te.
Agent māī.

Nom., Acc. tū, thou.
Gen. tērā. tūsā rā.
Dat., Acc. tījjō. tūsā jō.
Abl. tētte. tūsā te.
Agent tāī.

Nom., Acc. ēh, this.
Gen. īs rā. ihnā rā.
Dat., Acc. īs jō. ihnā jō.
Abl. īs te. ihnā te.
Agent ihnī. īhne.
Nom., Acc. kān, who.
Gen. kīs rā.
Agent kīhī.

*kyā* is what?
*kācch*, anything, something.

**Pronominal Adjectives**

*ērhā*, of this kind: and so *tērhā, kērhā, jērhā.*

*tītnā*, so much or many; *tītnā*, so much or many (correl.); *kītnā*, how much or many? *jītnā*, as much or many (rel.). Not cerebral *n* as in Standard dialect.

**Adjectives**

The rules are as in the Standard dialect.

Comparison.—*ācchā*, good; *īs te ācchā*, better than this; *sābhi te ācchā*, best of all.

**Adverbs**

**Time**

*hān*, now.  
*kāl*, to-morrow or yesterday.

tā, then.  
*pārsū*, day after to-morrow

kūdā, when?  
or day before yesterday.

tā jē, when (rel.).  
cauth, on fourth day forwards or backwards.

ājj, to-day.

*kaū*, why?

*chōr*, quickly.

**Others**

**Prepositions**

*rā*, of.  
*ge*, beside, *mēre ge*, beside me.

*jō*, to.  
*nāl*, along with; *mēre nāl*, with me.

*te*, from.

**Verbs**

**Verb Substantive**

As in Standard dialect, *hā, hī, hē, hīā.*

*thā, thī, thē, thīā.*

*dīgna*, fall

Almost as in Standard dialect.

Imperat. *dīgg*  
*dīggo*.

This triple ḍ in the future results from the adding of the ending -gā to the root ḍīgg-. This tense differs from the Standard dialect.

Pres. cond. ḍīggā, etc.
Pres. ind. ḍīggāhā, etc.
Imperf. ḍīggā thā.
Past cond. ḍīggādā.
Past, ḍīggēā; pres. perf. ḍīggēā hā; plup. ḍīggēā thā.
Stat. part. ḍīggārā.

hōnā, be, become

Fut. hāṅgā.
Past, hāā.

āṅnā, come (cf. West Panjabi āwānā).

Fut. āāṅgā.
Past cond. āā̄ndā.
Past, āyā.

jānā, go

Fut. jāṅgā.
Past, gēā.

bāithnā, sit

Past, bāithēā.
Stat. part. bāithēārā.

lēnā, take

Fut. lēṅgā.
Past, lēā.

kārnā, do

Past, kittā (not kittā)

khānā, eat; pīnā, drink; dēnā, give; gālānā, speak; bōlnā, speak; lēunā, bring; lēi jānā, take away; raihnā, remain; mārnā, beat, are like the Standard dialect with the necessary changes in fut. and stat. part.

It should be noticed that when the root of a verb ends in a vowel the fut. and past cond. insert an ā and n respectively before the ending.
Numerals

The numerals are the same as in the Standard dialect except 9, nāū.

Ability is expressed as in the Standard dialect. See the sentences there.

Vocabulary

The vocabulary calls for little remark. The following words showing a slight difference may be noted:

- boy, chōkrū.
- shepherd, bākrāūl.
- buffalo, mhaus.
- sister, bōbbo.
- goat, bākkrā.

The word bākrāūl for the more ordinary bākrāl, etc., reminds us that in Bilāspūr and the South of Sūkēt, the introduction of ū or ū before ā is common. Thus we have gūlūāb for gūlāb, rose; ātārwaī for ātārāī, descent; cārhwāī for cārhāī, ascent; āthwāyā for āthāyā, lifted.

Dāmi

The dialect of North-East Bilāspūr is practically identical with the Standard dialect of Māndī and Sūkēt. In the declension almost the only difference is that te is used for ge, from.

Dāmī is spoken in South-East Bilāspūr and is almost the same as the dialect of South Bilāspūr. The resemblances and differences are indicated below.

Nouns

The same as Southern Bilāspūrī.

Pronouns

1st pers. sing. same except abl. mātte.

Plur. same except—

Nom., Acc. āsē.
Gen. māhārā.
Dat. and Abl. āsā jō and tē.
2nd pers. same except—
Nom., Acc. tā. Plur. tusē.
Gen. tusā rā.
Dat., Acc. tusā jō.
Abl. tusā tē.
Agent tusē.

3rd pers. pron. the same; inter. and rel. pron. the same.

Pronominal Adjectives
Kind:—ērhā, of this kind, etc., the same.
Amount:—cerebral n; ītnā, so much or many; titnā, so much or many (correl.); kītnā, how much or many? jētnā, as much or many (rel.).
ācch, something, anything.

Adverbs
Time
ēbbū, now. kādū, when?
tā, then. tā je, when (rel.).

Place
The same.

Verbs
Verb Substantive
Pres. ėhā, fem. ēhī; plur. ēhe, fem. ēhī.

rārhnā, fall
Fut. rārh-gā, fem. -gē; plur. masc., -gē, fem. -gīā.
Pres. ind. rārhū ėhā, fem. rārhū ēhī; plur. masc. rārhū ēhē, fem. rārhū ēhī.
Imperf. rārhū thā.
Stat. part. rārhūrā.

For the pres. ind. and imperf. the following is often used with no real difference of meaning, it ought properly to express habit.
rārhā kārū ēhā, fem. rārhā kārū ēhī, etc.
So also khāyā kārū ēhā, I eat.
hōnā, be, become (the same)
aunā, come
Fut. aunāgā or aunāghā.
Stat. part. āūrā.
jānā, go
Fut. jānghā.
Stat. part. jāūrā.
Past cond. jāhūndā.
The verbs kūṭṭā, beat; khānā, eat; pīnā, drink; dēnā, give; gālānā, speak; bōlānā, speak; kūrnā, do, are con-
jugated as in Southern Bīlāspūri.

NUMERALS
The numerals are the same except 9, nau.

Ability.—Ability may be expressed as in the Standard
dialect, but the following method of expressing it is also
found:

mēre bolle ēh kūmm nīh hāndā, I cannot do this work.
mēre bolle nīh līkhī hāndā, I cannot write.
mēre nīh jāhūndā, I cannot go.
The last example is notable in that the participle is
used like the organic pass. part. and yet is the ordinary
active participle. It differs from the examples given
under the Standard dialect where the logical object is the
nominative of the sentence.

VOCABULARY
The vocabulary is the same. Occasionally a trifling
difference may be detected as in pūt, son; dhīā, daughter.

HANDURI (EAST NALAGARH)

NOUNS
Sing., Nom., Acc. ghōr-ā, horse.
Gen. -e rā.
Dat., Acc. -e jō.
Abl. -e te.
Agent -ē.
Plur. the same.
Sing., Nom., Acc. bāḍ, ox.
   Gen.    bāḍā rā.
   Dat., Acc. bāḍā jō.
   Abl.    bāḍā te.
   Agent  bāḍē.

Plur. the same.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>Gen.  -īā rā, etc.</td>
<td>Gen.  -īā rā.</td>
</tr>
<tr>
<td>Agent -īē.</td>
<td>Agent -īē.</td>
</tr>
<tr>
<td>Agent -ā.</td>
<td>Agent -ā.</td>
</tr>
</tbody>
</table>

Pronouns

Nom., Acc. haū, I.        ässē.
Gen.  mērā.              mhrārā.  
Dat.  mūnjō.            āssā jō.  
Abl.  mētte.             āssā te.  
Agent maī.               āssē.  
Nom., Acc. tū.           tūssē.  
Gen.  tērā.             tūssā rā.  
Dat.  tūjō.            tūssā jō.  
Abl.  tū tē.            tūssā te.  
Agent tāī.              tūssē.  

In that part of East Nālāgārḥ which lies to the east of the mountain range the following difference is found in the above two pronouns:—

mā khe, to me.          mā te, from me.
  tā khe, to thee.    tā te, from thee.
Nom., Acc. ēh, this.       ēh.
   Gen.  ēs rā.       ihnā rā.  
    etc.              etc.  
Agent   īnī.           ihne.  

Fem. sing.: Gen. ēssā rā, etc.  Agent, ēssē.
sē, that. Gen. tēs rā, etc. Fem. tēssā rā, etc., like ēh, this.
  kyrā, what?
  kācch, something, anything.

Pronominal Adjectives

ēhrā, of this kind; tēhrā, of that kind; kēhrā, of what kind? jēhrā, of which kind (rel.).
ītnā, so much or many; tītnā, so much or many (correl.); kītnā, how much or many? jītnā, as much or many (rel.).

Adjectives

Comparison.—ācchā, good; ēt tē ācchā, better than this; sāb tē ācchā, better than all, best.

Adverbs

Time

ēbbū, now.  kāl, to-morrow, yesterday.
tēbbe, then.  pārsū, day after to-morrow, day before yesterday.
kādī, when?  cauthē, fourth day forward or backward.
jēbbe, when (rel.).
ājj, to-day.

Place

ēttī, here.  jēttī, where (rel.).
tēttī, there.  āndhe, downwards.
kēttī, where?  ābhe, upwards.
also chōr, quickly.

Prepositions

gē, beside; munj gē, beside jō, to.
me; (beyond the Range sāthē, along with; mēre mā kāē is used). sāthē, with me.
rā, of.
te, from.

Verbs

Verb Substantive
Pres. hē, hē, hē, hē, hē, hē (haī and hai are also found).
Past, thā, fem. thī; plur. thē, fem. thī.
Imperat. kār. kāro.
Fut. kārūgā. kārūge.
kārygā. kārge.
kārygū. kārge.

Pres. cond. kārū. kāru.
kārō. kāro.
kārō. kāro.

Pres. ind. kārū hē, kāro hai, kāro hē, kārū hē, kāro hē, kāro hē.
Imperf. kārū thā (fem. thī), kāro thā, kāro thā, kārū thē (fem. thī), kāro thē, kāro thē.
Past, kīttā.
Conj. part. kārike, having done.
kārnā shows the future for a verb with root ending in a consonant. If it ends in a vowel (see jānā) ŋ is inserted in 2 and 3 sing. and plur.

jānā, go
Fut. jāṅgā, jāṅgā, jāṅgā, jāṅge, jāṅge, jāṅge (fem. -gī).
Past, gā, fem. gī; plur. gē, fem. gī.
Stat. part. jāūrā, in the state of having gone.
Conj. part. jāike.

aunā, come
Stat. part. āūrā.
Conj. part. āike.

hōnā, be, become
Fut. hūṅgā.
Past, hūā.

khānā, eat
Past, khādhā.
Stat. part. khāūrā.

pīnā, drink
Past, pītā.
Stat. part. pīūrā.
**linguistic studies from the himalayas**

li̇n̄n̄a, bring; lēi̇n̄n̄a, take away, are like au̇n̄a and jȧn̄a respectively.

**Ability**:

mā te (mētte) nēhi pāhīdā eh kitāb, I cannot read this book.

mā te (mētte) nēhi pāhīdā, I cannot read. 
Pāhīdā is used as an organic pass. part.

**Numerals**
The numerals are as in the Standard dialect.

**vocabulary**

As in Dāmī.
THE ARGOT OF THE QALANDAR

The Qalandar are a tribe of nomads who make their living by conjuring and showing performing bears, monkeys, and goats. As a rule they live exclusively in tents and wander about from place to place, but one section of them, known to me, have built a small village in which some of them have houses. With the exception of the headman and his family, they use the village merely as their headquarters, and live their nomadic life as before. They have the wild, bold, interesting appearance characteristic of nomads, and their women are of a gipsy type. They have many horses and are fearless riders, generally riding bareback. They keep savage dogs to guard their property, and one has always to stand at a distance and ask for an escort to protect one from these animals. The larger monkeys are very fierce, but they are always kept tied up. The Qalandar have a peculiar walk by which they may easily be recognized. They walk very straight and rise on their toes as they move silently over the ground. In spite of their appearance of poverty they frequently possess large sums of money both in cash and in women’s ornaments. On one occasion the wife of one of the men in the village above-mentioned absconded, taking with her ornaments or money to the value of no less than Rs. 1,200 (£120). She and the money were secured some months afterwards. Last winter (1915–16) the headman celebrated the decease of his father who had died two years previously. He gave an entertainment lasting a week. Two brilliant acetylene lamps lit up the scene, crowds of people came and went all day. The total cost was estimated at Rs. 2,000 (£200).

(Note.—Since the above was written the owner of the land has resumed possession, and the village is now a ruin.)

Owing to their free open-air life cases of epidemic disease are rare. They live in a district in which
bubonic plague has been very bad for years, yet I have not heard of a single case among them. Though generally happy tempered they are apt to be violent when roused, and they have fits of uncontrolled wrath towards their wives or daughters, who on such occasions are in danger of physical injury. They are very much averse to invoking the aid of the law in their quarrels. In order to settle disputes they have truly remarkable councils in which all the men have a say. They sit round in a circle on the ground and debate the matter under dispute. To one accustomed to the pandemonium which results from any attempt on the part of ordinary Panjabis to settle a quarrel, when all speak and shout and gesticulate at the same time, the quietness and orderliness of a Qalandar council is astonishing. Each man is allowed to speak uninterrupted. He may speak for twenty minutes or more at a time, but he is listened to in perfect silence. A speaker generally emphasizes his points by throwing little stones or bits of grass on to the ground, each stone or bit of grass marking a paragraph in his speech.

They claim to be Jāṭīs by caste and give the following account of their origin:—On one occasion a famous Sāyyid, called Phāttū Shāh, was passing their ancestral home, the village of Sainthāl in the Gújrāt district. His bullock cart stuck in the mud outside the village. He sent a message to the villagers requesting help in extricating the cart. The villagers, i.e. the ancestors of the Qalandar, were engaged in an entertainment watching a nautch and listening to songs along with their own private Sāyyid, and they slighted the request of the strange Sāyyid. He accordingly cursed them in these words:—

*wājjān vāje dhain dārvāze gae Sainthāl sāne Khāwāze*

(let the instruments play, let the doors fall: gone is Sainthāl along with its Sāyyid. Khāwāza or Khāwāja is sometimes used of Sāyyids who come from Arabia).
Since that time, they say, they have been condemned to live a nomadic life. Their village fell down and they have never again been able to engage in agriculture.

The Qalandar (in Panjabi Kālāndār) have no dialect of their own. They employ ordinary Panjabi with a peculiar accent. Thus they never use a cerebral ।. To disguise their meaning from outsiders they (1) employ secret words, (2) make changes in Panjabi words. These disguises are in daily use and are familiar to the smallest children. The words will be seen in the accompanying vocabulary. By far the commonest of the changes in words are produced by the introduction of the syllable -īp. Occasionally -ēsrī and -āllū are also used.

-īp is employed almost exclusively with monosyllabic or, still more commonly, with disyllabic words, which have the accent on the first syllable. -īp always carries the accent. The following examples will show how Panjabi words are treated:—

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>Qalandar</th>
</tr>
</thead>
<tbody>
<tr>
<td>raihnā, remain.</td>
<td>rāhīpṇā.</td>
</tr>
<tr>
<td>khīcēnā, pull.</td>
<td>khīcīpṇā.</td>
</tr>
<tr>
<td>ārā, lither.</td>
<td>ārīpā.</td>
</tr>
<tr>
<td>mājjh, buffalo.</td>
<td>mājhlīp.</td>
</tr>
<tr>
<td>jhāllā, mad.</td>
<td>jhālīpā.</td>
</tr>
<tr>
<td>āje, yet.</td>
<td>ājipe.</td>
</tr>
<tr>
<td>mārīā, weak (women).</td>
<td>mārīpīā.</td>
</tr>
<tr>
<td>būhā, door.</td>
<td>būhīpā.</td>
</tr>
</tbody>
</table>

sārīā Kālāndārniā khīcāngīā, all the Qalandar women will pull, becomes sārīpīā Fākrīā khīcīpūngīā.

In the word sālpām for sālām, salutation, p is substituted for -īp.

In a few words -ēsrī is used, thus, gānēsrī, sugarcane, from gānnā; pāgēsrī, turban, from pāgg; wālēsrī, hair, from wāl; āyēsrī, fire, from āgg.

-āllū is added in some of the numerals, as pānjāllū,
five; sāṭāḷḷā, seven; āṭhāḷḷā, eight; nūḍāḷḷā or nāwāḷḷā, nine; dāsāḷḷā, ten.

It will be noticed that a considerable number of their words are Persian or Persian slightly altered; thus we have pījār, father; mājār, mother; bilādār, brother; shāgā, dog; khārkī, ass; shīr, milk; gādām, corn; ārdā, flour; yāk, one; khānā, house, tent; shāb, evening; gāshān, hungry; aishā, he, she, they, these; āshā, he, she, they, those; bāshār, very, much; khārd, eat; ṭīs, drink; gīr, take; kūn, do; did, see, look.

fākṛā, poor man, Qalander, and shāmān, oil, are Arabic, probably borrowed through Persian.

When a word has been incorporated it is treated as a native word; thus from bilādār, brother, we make bilādārnī, sister; from the Arabic plural fākṛā (Ar. fāqārā), used as a singular, is made the feminine fākṛī.

hiṭnā, sit, with a pres. part. means to be doing at the moment; cīshā ḥiṭēā e, he is at the moment drinking.

The pronouns māshā, I; tāshā, thou, you; aishā, he, she, they; āshā, he, she, they (remote); kāshā, who; kāsh, what; kāshā, anything, something, are indeclinable. The ordinary Panjabi prepositions are added to them, as māshā nā, to me; tāshā kolō (for kolō), from you.

The following passage given in (1) the Qalandar dialect, (2) Panjabi, and (3) English, will illustrate their way of talking when desirous of disguising their meaning:—

kālip māshā Fākṛēā dī dēyhi rāmēā sā, āshā de kāll mai Kālāndārā de pīṇḍ ġēā sēā, ōhnā de yesterday I K. of village went was, them of
lāstār, shāge, dāḍde dide sān. Othīne ikīp wāḍīpā bāndār, kūṭte, ghōre dīṭthe sān. Otth e ikk wāḍḍā monkeys, dogs, horses seen were. There one big
lāstār sē, āshā dī sissi rīhān hūc rāmēā sē. Māshā bāndār sē, ōh dā sīr khārāh hō ġēā sē. Mai monkey was, him of head bad become gone was. By-me
“aishā nū kāshā nūkhārēā”? Oshā
pūcchēā “ēs nū kīs mārēā”? Ohnā
was-asked “this to by-whom was-beaten”? By-them
ākhipēā “kāshā na nūkhārēā, ēshā nū tāmāshā
ākheā “kīse nēli mārēā, ēs nū tāmāshā
was-said “by-anyone not was-beaten, this to fun for-
didāune gir rāme sā, īkēp slāge wādhīpēā
wikēhēn lai gae sā, īkkī kūtte wāddēhēā
causing-to-see taking gone were, one dog-by was-bitten
hīṭke.” īkēp Fākre māshā nāl hikāit
bāihke (pāike).” Īkkī Kālāndūr mēre nāl gāl
having-attacked.” One K.-by me with matter
kānēː “Māshā dī Fākri rīhān hāc
kītīː “mērī Kālāndūrni mōi-hōī hō
was-madeː “Me of wife dead becoming
rāmī e.” Dūjīpe ākhipēā “hōr Fākri
gēi e.” Dūjje ākheā “hōr Kālāndūrni
gone is.” Second-by was-said “another wife
lābhīpēgā.” Cāmū pānjāllū Fākre māntā
lābbhēgā.” Ĉār pānj Kālāndūr rōti
he-will-find.” Four five K. loaves
khārdde sān, tē ārbā cīshde sān, pījār, mājār,
khāndē sān, te pānī pīnde sān, pēō, mā,
eating were, & water drinking were, father, mother,
dūmā tēṭke, trūmū tēŋnīā, sāripe gādām dū
dō pāttār, trai dhiā, sāre kāṇāk dī
two sons, three daughters, all wheat of
gāc khārdde hīṭe sān.
rōti khāndē bāithē (pāe) sān.
food eating seated were (i.e. were at the moment eating).
VOCABULARY

PEOPLE
pijār, father; Persian, pīdār.
mājār, mother; Pers. mādār.
bilādār, brother, Pers. bīrādār.
bilādārni, sister.
bac, son; Hindi, bācca.
tētkā, son.
tēṅguā, son.
kōckī, daughter.
tētkī, daughter.
tēṅgni, daughter.
chōbrā, boy; Hin. chōkrā; Laihindī, chōhrā.
chōbrī, girl.
thōkhrā, old man.
huddā, f. hudī; Jat, farmer.
sitti, ordinary word for non-Qalandar, but not used of low-caste man.
sitti, f. of above, often used for wife in speaking to or of non-Qalandar.
lakāndār, Qalandar; f. the same.
fākṛā, poor man, Qalandar; Urdu, fāqīr (Arabic, plur. fāqārā); f. fākri.
ṛīphā, Cūhrā.
būdipiā, serpent charmer; Sāsi bādiā.
gaim, thief.

ANIMALS
gabbā, bull, etc.
gabbī, cow.
faisāl-ā, f. -i, buffalo.
pāḍā-ā, f. -i, buffalo (used in Jaipur).
mājhip, female buffalo (from Panj. mājjh).
dādal-ā, f. -i, horse.
shāq-ā, f. -i, dog; Pers. sāg.
gulār-ā, f. -i, puppy.
khākī, ass; Pers. khār.
lāstār, f. lāstri, monkey.
khričch, bear; from Panj. rīchch.
būjn-ā, f. -i, goat.
lāmkānn-ā, f. -i, hare, rabbit (Panj. lāmmā, long; kān, ear).

FOOD
lahm, m., meat.
ārbā, m., water; Pers. āb.
mānt, f., bread, a loaf; plur. māntā.
gāc, m., food.
hāntī, f., bread, a loaf.
shīr, m., milk; Pers. shīr.
kānd, m., sugar, gūr.
lāsā, f., buttermilk; Panj. lāssī.
shāmān, m., ghi; Arab. shāmān, oil.
kīfl, m., rice, barley.
gūdām, f., corn; Pers. gândām.
ārdā, m., flour; Pers. ārdā.
nīmāk, m., salt; Ur. nīmāk.
lail, m., wine, spirits; Panj. lāl, red.
gānēsī, f., sugarcane; Panj. gānnā.
gūlūrā, m., sugarcane.
Money, Numerals

*yāk*, one; Pers. *yāk*.
*īkīp*, one; from Panj. *ikk*.
*dūmā*, two.
*trimū*, three.
*cāmū*, four.
*pānjālū*, five.
*chīnū*, six.
*chīlī*, six.
*sāṭālū*, seven.
*aṭhālū*, eight.
*nālū*, nine.
*dāsilū*, ten.
*bístā*, twenty.
*wahd*, f., rupee.
*bāstā*, m., rupee.
*chill*, f., rupee (gamblers’ word).
*ṭhippi*, f., pice.
*cippi*, f., pice.
*māl*, money to be recovered.

Other Common Nouns

*haibār*, f., thing.
*dērhi*, f., village.
*kāṭhipā*, m., house; Panj. *kōthi*.
*khānā*, m., house, tent; Pers. *khāna*.
*jāgālā*, m., land.
*kācīpār*, m., mud; Ur. *kicār*.
*kūlā*, m., well; Ur. *kūā*.
*sissi*, f., head; *Sīnā sīsū* Hindi *sis*. [foot.
*pābbā*, m., foot; Panj., part of *wālēsri*, f., hair; Panj. *wāl*.
*kāo*, m., grass; Panj. *kāhī*.
*reedgrass*.
*shāb*, f., evening; Pers. *shāb*.
*nārā*, m., name; Panj. *nā*.
*hikait*, f., matter, word, thing; Ur. *hikāyāt*, story.
*sālpām*, m., salutation; from *sālām*.

Household Articles

*nārī*, f., shoe.
*pāgēsri*, f., turban; Panj. *pāgg*.
*lūn*, f., cloth.
*shārtā*, m., shirt; Panj. *kūrtā*.
*ağēsri*, f., fire; Panj. *āgg*.
*ṭāndā*, m., fire (used in Sindh).
*dhāfā*, m., huqqa.
*sārnāi*, f., huqqa.
*hāfū*, m., tobacco.
*kāṭhki*, f., stick; Panj. *kāth*, wood.
*lāyī*, f., stick.
*dāndā gāinnā*, m., stick; Panj. *dāndā*.
*kāṭhipī*, f., saddle; from Panj. *kāthi*.

Abstract Nouns

*rās*, f., justice; perhaps from *hāqq rāsi*, doing justice.
*bērāsī*, f., injustice; be, privative and above.
*gūshān*, hunger, thirst; Pers. *gurisna*, hungry.
*bhārki*, f., thirst.
*gāmini*, f., theft.

Pronouns

*māshā*, I.
*tāshā*, thou, you.
*ōshā*, he, that, she, it, they, those; Pers. *ōshā*, those.
aishā, he, she, this, it, they, these; Pers. ēshā, these.
kāshā, who? anyone.
kāsh, what?
hāmā, we.
kāshā, something, anything, gen. with neg.

**Adjectives**
kālā (indecl.), good.
kālātār (indecl.), good.
sūgā, good.
jaūtā, good, rich, etc.
nikmā, little; Panj. nikkā.
riḥān, bad, dead (indecl.).

**Adverbs**
ōthinē, here; Panj. ēthhe.
ōthinē, there; Panj. ōthhe.
kāthinē, where? Panj. kīthhe.
bāḍākkē wēle, to-morrow;
   Panj. wāḍāl wēle.
bāshār, very, many; Pers. bīsyār.
ārē, yes.
kāsha nā, not at all.

**Verbs**
khārānā, eat; Pers. khārdān.
cīshnā, drink; Kīṭbālī cīsh,
   water.
ṭīsār, drink; Pers. tīshna,
   thirsty.
rāmnā, go.
ācēnā, come.
gīrnā, take; Pers. gīṛfṭān,
   root gīr.
gīr ācēnā, bring (lē ānā).
gīr rāmnā, take away (lē jānā).
kūnnā, do; Pers. root kān, do.
dhārnā, give.
hītnā, sit, attack (of dog).
dīdnā, see, look; Pers. dīd.
ṭāggārnā, seize; Panj.
phāggārnā.
jadānā, yāddnā, beat.
nākkhārnā, beat.
nākkkhārnā, die.
hūcēnā, become.
riḥān hūcēnā, die.
rāmnā hūcēnā, go away; see
   rāmnā.
khitkhhnā, laugh.
raun kūnnā, take away.
khrūcēnā, stand.
dhrījīnā, fear.
rihrījīnā, get wet; Panj.
bhījīnā.
būlpānā, call; from būlānā.
biŋkē, rebuke, get angry with.
cauhnā, ask; Panj. cāhnā,
   desire.
lābhīpunā, get, obtain; from
   Panj. lābbhīnā.
chōk lūānā, bring case against.
hīkait kūnni, tell, relate, speak.

**Interjection**
dhrōi, dhārpōi, to show astonishment.
The Secret Words of the Qasai (Kasai)

The following vocabulary contains words used by those Panjabi Qasāi who do not kill cows. It is possible that Hindostani Qasai use a different set of words, and an interesting question arises as to how far cow-killing Qasai differ in this respect from those who kill only sheep and goats. These Qasai call themselves ṁēṅṅ-sīkhhū (from ṁēṅṅ, goat) as opposed to bhākkār-sīkhhū (from bhākkār, bull, buffalo). One would like to know whether the use of secret words is increasing or decreasing. There is no doubt that some Qasai are far better acquainted with them than others. It is useful to compare the secret vocabularies of different communities such as Qasais, Gamblers, Qālāndārs, Sāsīs, and Cūhrās, but the comparison yields fewer points of resemblance than one would anticipate.

The Arabic and Persian words are worthy of attention. It is remarkable that these words are found in the vocabulary of an ignorant people, when, at the same time, they are not employed in ordinary Panjabi. The Persian words given above in the Qālāndār vocabulary should be compared. I have ventured to suggest some derivations. The etymology of all secret words is worthy of investigation.

Vocabulary

<table>
<thead>
<tr>
<th>Human Beings</th>
<th>sīkhhū, Qasai; cf. their word for knife, sīkhhān. Is there any connexion with Sikkhs?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāndhā, Hindu (Hindu with k before it).</td>
<td>bhākkār-sīkhhū, cow-killing Qasai</td>
</tr>
<tr>
<td>būṭ, Jat, farmer.</td>
<td></td>
</tr>
<tr>
<td>būṭṇī, f., of do.</td>
<td></td>
</tr>
<tr>
<td>lālkā, Cūhrā (from Lāl Bēg, the saint of the Cūhrās).</td>
<td>meṅṅ-sīkhhū, sheep or goat-killing Qasai</td>
</tr>
</tbody>
</table>
gaimb, gaimbā, thief; see gaimbi.

lēñ, woman.

lēnkrā, dissolute man (from lēñ, woman; cf. Panjabi rāñī, dissolute, from rānn, woman).

bilāk, literate man.

**Numerals**

ākēl, one; cf. Kashmiri ākh, Urdu ēk, ākēlā, alone.

jaur, two; cf. Urdu jōrā, pair.

tālā, three; Arabic ṣālaṣ, pronounced tālātā, tēti, etc.

rūbā, ārbā, four; Ar. ārbā‘.

khāmmās, five; Ar. khāms.

hāft, seven; Persian.

**Money**

ghīlā, m., rupee.

nimī, f., eight annas (half a rupee; Pers. nim, half).

bōdī, twenty rupees, eight annas.

rāddiā, m., pice (? Urdu rāddī, rejected, worthless).

nīshīā, m., pice (? na, not, shai, thing).

**Food**

pōhl, meat.

khādelī, khānēlī, f., bread, loaf.

sirkā, m., milk; ? Pers. shīr, Urdu sirkā, vinegar.

cit kālā, m., milk; Panj. citṭā, white.

nānd, water.

sirkī, f., buttermilk; see sirkā.

miṭkā, coarse sugar; Cūhrā miṭkā; Panj. miṭṭhā, sweet.

phōkla, flour.

kānāṅkā, m., rice.

dhāwākhā, m., tobacco; Urdu dhūnā, smoke; Qālāndār dhūfā, huqqa.

cit, ghi; Panj. citṭā, white; cf. cit kālā, above.

**Verbs**

shūdānā, shūrnā, eat.

āprnā, come: Cūhrā ābrnā; Sāsi, āsrnā; Panj. āppārnā, arrive.

ṭībā, look.

ākhwārnā, say; Panj. ākhnā. bhērnā, give.

sōhānā, give.

wākkārnā, wāccārnā, take.

sūnwārnā, hear; Panj. sawnā; for the form cf. ākhwārnā, above.

shūdawnā, tell, relate.

ākāsnā, run away.

ghārnā, beat, strike.

thaing raihnā, keep quiet; cf. Sāsi ṭhawṅknā, sit.

gāggi kārnī, report about, “tell on.”

lāpnā, slaughter an animal for food.

**Animals**

bhākkār, bhākkrā, bull, buffalo; f. bhākkār.

bhākkārā, ram; f. bhākkāri; cf. Panj. bākrā, goat.

mēkā, maiknā, goat; f. mēknī, maiknī (onomatopoetic).
Parts of Body
rāsī, f., head; Ar. rās.
gāḍāwā, lower half of leg.
lipri, skin; Cūhrā liprā.
khālendārī, f., liver.
tūppī, f., fat from stomach.

Other Nouns, Adjectives
nākāt, worthless, bad; see nākāti.
jēdlā, jiddlā, good, fine. Used also of important persons and hence of any person under observation (Ar. jiddān).

Gaimbi, f., theft; Cūhrā gaimi; Sāsi do.; Qālāndār gaimi.
nākātī, f., abuse, lying, worthlessness; see nākāt above.

gāp, f., matter; cf. colloquial use of gāp with same meaning in Eastern Persian, i.e. Urdu bāt, and contrast Panj. use (mere story, untrue statement).
gauñā, used in phrase gauñe nāl, cheaply.
būrkā, m., huqqa; Cūhrā and Sāsi būrkā; gamblers, bārkā.

Trāpī, f., shoe.
Pāmbā, m., cloth; Pers. pāmba, cotton.

Ghāsrū, m., thin mattress.
Sīkkañ, knife.
Rēs, m., 2 lb. (sēr inverted).
Phāni, wood, stick, bone.
THE SECRET WORDS OF PANJABI GAMBLERS

The words here given form part of the vocabulary commonly called jāāriā dī bolī, the gamblers' language, though they are used by evildoers in general. Probably in the Panjab thieves are always gamblers. It would be worth while ascertaining how widespread the use of these words is. They correspond in a measure to thieves' slang in Britain, and just as in Britain, perfectly respectable people, especially schoolboys, are sometimes acquainted with the commonest of the thieves' terms, so amongst schoolboys and others in India a similar knowledge prevails, confined, of course, to a very few of the commonest words. As a rule, if a man knows more than three or four of the terms one may put him down as a doubtful character.

VOCABULARY

Human Beings

siṭ, woman, girl.
chāwā, boy; cf. gipsy cavo, boy; Sāsī cawal, rascal.
gāṇḍā, thief, gambler.
nausriya, great gambler.
kārū, great winner at cards, one who takes a victim.
dhār (always used in the f.), victim, male or female, prospective or actual.
ṭhūllā, police inspector; Kāṅgri ṭhūllā; Nepāli ṭhūlo, big (a gipsy word).
gāṇḍā, policeman (? Panj. gāṇḍā, filthy).

Money

bhīṃṭā, m., rupee; cf. Cūhṛā bhīṃṭā, do.
gāḍḍā, m., rupee.
kaudḍā, m., rupee; Panj. kaudḍi; Ur. kaunī, shell.
dāṃṛī, f., rupee.
ṭhīkṛī, f., rupee; cf. Panj. ṭhīkṛī, bit of earthenware.
chillār, m., rupee; Panj. chillār, rind, husk; chill, f., rupee.
ṭāhūṭī, f., eight anna bit.
māsā, m., four anna bit; Panj. māsā, small weight.
rāṭti, f., two anna bit; Panj. rāṭṭi, still smaller weight.
sārī, f., one anna.

āddhī, f., two pice bit.

phūṭṭī, f., pice.

āddhī sārī, f., two rupees.

**Verbs**

cāmnā, look; Cūhrā cāmnā, do.

rām jānā, run away; Qālāndār rāmnā, go.

ḍāk hō jānā, run away (from speed of ḍāk).

phūṭṭ jānā, run away; Ur. phūṭnā, burst out.

rāmnā, steal; causal of rāmnā, see rām jānā above.

saint laīnā, steal (? Panj. saint, sign, signal).

tīr kārnā, steal (? Ur. tīr, arrow).

khāddī launā, break into house.

phānk hō jānā, be cleared out, lose one's all in gambling.

ḍāk kārnā, throw cards quickly as in three card trick; cf. ḍāk hō jānā above.

**Adjective**

khār, angry at being defeated; cf. Panj. khārār, in straits.

**Common Nouns**

bārkā, m., huqqa (onomatopoetic); cf. bārkna, do., used by Sāsīs, Cūhrās, and Qasais.

ṭhōkār, f., shoe; cf. Ur. ṭhōkār, stumbling block.

bānglā, m., turban.

bārād, cloth.

ṭhīkār, vessel; cf. Panj. ṭhikri, bit of earthenware.

nauhndār, property.

ṭīnād, purse; Panj. ṭīnād, earthenware vessel on Persian wheel.

sāndhēwā, m., housebreaking "jimmy".

khrophy, lock.

strā, m., head; Panj. sīr, head, and sīrā, top end.

pāṭrī, f., card; Panj. pāṭtār, leaf; Gipsy patrin, do.

phūl, m., die, dice.

gauṇā, m., hollow in throat formed by long practice where thieves conceal money. They can conceal up to four or five rupees.